UNIVERSAL MAGNETISM

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IN THE

MAGNETIC CONTROL OF OTHERS

BY THE MOST POWERFUL
OF ALL KNOWN METHODS

TAUGHT BY

EDMUND SHAFTESBURY

In Two Volumes
VOLUME II

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GOD'S GREAT MAN

"THIS man, whose homely face you look upon,
Was one of Nature's masterful, great men:
Born with strong arms, that unfought battles won;
Direct of speech, and cunning with the pen.
Chosen for large designs he had the art
Of winning with his humor, and he went
Straight to his mark, which was the human heart;
Wise, too, for what he could not break he bent.
Upon his back a more than Atlas-load,—
The burden of the Commonwealth,— was laid;
He stooped, and rose up to it, though the road
Shot suddenly downwards, not a whit dismayed.
Hold, warriors, councillors, kings! All now give place
To this dear benefactor of the Race."

MY REWARD

"I SHOT an arrow into the air;
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air;
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

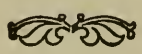
REALM SEVEN

"WITH a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine;
And she sits and gazes at me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies."

THE ESTATE OF CONTROL OVER INDIVIDUALS

"THE face of all the world is changed, I think,
Since first I heard the footsteps of thy soul
More still, O still, beside me, as they stole
Betwixt me and the dreadful outer brink
Of obvious death, where I, who thought to sink,
Was caught up into love, and taught the whole
Of life in a new rhythm."

"ALL that I know of a certain star
Is, it can throw (like the angled spar)
Now a dart of red, now a dart of blue;
Till my friends have said they would fain see, too,
My star that dartles the red and the blue!
Then it stops like a bird; like a flower hangs furled;
They must solace themselves with the Saturn above it.
What matter to me if their star is a world?
Mine has opened its soul to me, therefore I love it."



"IT'S we two, it's we two for aye,
All the world, and we two, and Heaven be our stay!
Like the laverock in the lift, sing, O bonny bride!
All the world was Adam once, with Eve by his side.
What's the world, my lass, my love! — what can it do?
I am thine, and thou art mine; life is sweet and new.
If the world have missed the mark, let it stand by;
For we two have gotten leave, and once more will try,
Like a laverock in the lift, sing, O bonny bride!
It's we two, it's we two, happy side by side.
Take a kiss from me, thy man; now the song begins:
'All is made afresh for us, and the brave heart wins.' "

The Estate of Control

"GOD, who gave iron, purposed ne'er
That man should be a slave:
Therefore the sabre, sword and spear
In his right hand he gave.
Therefore He gave him firey mood,
Fierce speech and free-born breath,
That he might fearlessly the feud
Maintain through life and death."

EMPERORS have lived who have had no control whatever over their subjects. Plain men and women have lived who have ruled over emperors. To be furnished with the physical force of armament and willing executives is the highest ideal of power in the minds of most persons; yet from time immemorial it has been known that a glance of the eye, a pressure of the hand, a word from the lips, has had the charm to sway the potentates of earth, and many a wayfarer of lesser caste.

The art of controlling individuals is a many-sided

study. It may consist of physical force, or of compulsion resulting from superior power or an advantage of position; or it may be the outcome of fear, policy or some mental calculation, or the desire to follow some leader in whom the highest confidence is placed. When Wellington crushed his greatest enemy, he did not do it by persuasion, but by the outpouring of fresh soldiers upon tired ones at a moment when both sides were exhausted. This was physical force. The police officer who is stronger than the man he arrests induces the latter to accompany him by sheer use of his muscular vitality; while many a smaller and weaker "knight of the baton," as he is erroneously called, has overpowered his victim by the energy of his will. This is physical magnetism. We well recall seeing a man of about a hundred pounds avoirdupois, hurrying a keeper out of a store, without laying hands upon him, although the keeper weighed much more and had strength sufficient to throw the little man out of the window. "The tiger, the pugilist, a Napoleon, crushes the prey to earth. The magnetic will achieves the greater success: *it captures the will of its opponent.*"

In the cases cited we see the difference between the use of mere muscular energy and the use of physical magnetism. Then there are motives that are powerful instruments of influence between individuals. This play of motive is the most far reaching of all the agencies of control, as it brings two parties together in mind, or may do so, where all other attempts to come within reach of one another might have failed. We see it in trade more often than in other channels of communication. The seeking of an advantage over another is not magnetic, for it is not noble; and those who "squeeze" their fellow beings make lifelong enemies, humiliate and often break the spirit of others, all for no real gain. It is better to win than to press the good will or acquiescence of others.

70

Magnetic-control should begin in simple affinities.

This is the Seventieth Principle. By affinities is meant the likes or inclinations of another person that can be adopted or made to come into your own life for the time being. They are stepping-stones; and the simplest of them are the first flags of the pavement, if the homely figure may be allowed. It would be folly to antagonize in the start the person whom you sought to control. Human nature sets itself against any such challenge, and a consequent obstinacy or shutting-up of the mind might follow.

It is never necessary to humiliate oneself in yielding to the views of another. An affinity may be established where views are not the same; but an open antagonism should be avoided. A member of one political party should not bring up the question of politics to another, unless he seeks to change his views, in which case he should first establish other affinities. There should be some agreement to begin with. It may be assumed that a person of strong magnetic temperament sweeps all before him; but this is only true when his subjects are of the lesser grades of will; it is necessary to be the equal of giants in this art. You do not wish easy conquests. There may come times when superior wills are pitted against you, and you must at least hold your own, if not conquer. No man or woman should ever make you a subject. In an age of liberty, the body should be free; the mind should be freer, and the will-power freest. Let no one become your victor.

Simple affinities are found by a skilful management of conversation. Etiquette demands that matters of religion, politics and personalities should not be

broached; but if the person to whom you are talking insists upon doing so, you may easily find his mind by allowing him to express himself for a brief while; then turn the interest to other subjects. A too apparent agreement in anything is not policy, for its purpose may be seen at once. Shrewd minds are deep and perceive the trend of a designed conversation. Very soon the process will become one of mental culture in which the superior diplomatist will make the moves as on a chess-board, and his opponent will be forced to suit his choice of objects to the desires of his more accomplished companion.

The best study of simple affinities is found in the methods of successful lawyers when they appear before juries; and the examples there seen may be learned and adopted in private life. The rules are the same, and the operations of one suit the requirements of the other condition. What a magnetic lawyer will do before a jury, any magnetic man or woman may do in exact principle before any other man or woman. Therefore the following illustrations are helpful in this study. It is not known that magnetic persons are the most careful, painstaking and thorough of all classes; they leave but little to chance, in fact nothing that may otherwise be controlled. So, when we see a lawyer looking up the private lives of jurors, we learn something of the care that may lead to success.

The following illustrations apply to cases that have been doubtful; so evenly balanced that a straw might almost have changed them one way or the other. In the outset we will mention a very trifling incident that undoubtedly led to victory. It so happened that the lawyer was of the same political persuasion that was embraced by ten of the panel of jurors, and he had two peremptory challenges at his disposal. By using these he filled out a jury of twelve party believers. In the

course of the trial he lent a political color to his remarks, and even went so far as to attempt to draw the party line. The judge suggested that it might endanger the chance for agreement in the jury box, and the opposing lawyers were glad of the "bad mess" he was making. After a verdict they found to their amazement that the jurors were one and all of the same party as that of the counsel who had used his two challenges. His adroit movement was not the sole cause of winning; it merely brought the jurors into common ground of like and dislike, from which the magnetism of the lawyer could secure leverage and begin its work.

When one sees the long train of victories secured by a great advocate, he does not realize the kaleidoscopic changes necessary to establish such results, unless he follows him on his career. This is a profitable means of studying the origin and use of magnetic control through simple affinities. One such lawyer may be seen in a dozen different phases. We recall the case of a polished city attorney of the highest rank as an advocate, who had a very important trial before a jury of farmers in a distant part of his State. He had no knowledge of farming, nor of the character or methods of the tillers of the soil; and all the attorneys for the opposition were familiar with both, and able in argument, which had a telling effect in such trials. The city lawyer examined the case thoroughly, for large interests were at stake; he called his clients frequently to his office, and twice made a trip to them; he arrived at the county seat a few days before the case was put on the short lists, so that he might become acquainted with the atmosphere of life about him.

He did more and what every successful advocate ought to do; he took his witnesses in hand, gave them a very careful examination-in-chief, so that he might know what they were really worth in their knowledge,

and he wrote down minutely all they said, even in the smallest details. Then he, unconsciously to them, cross-examined them, to see if they were telling the truth, or would contradict themselves. If he was satisfied that they were not honest, he discarded them altogether from the trial, and retained only those who could be believed. That is right. He then began a sort of side-examination as to their ways of living, their moods and thoughts, by which also he secured much of the vocabulary of that part of the country. Indeed, he became well fortified in the homely but forceful phases and idioms of the people. A keen mind gathers much and loses nothing worth keeping.

When the trial began the city lawyer had changed a little in his dress, but not so much as to produce surprise. One man in the box said: "He must be a country lawyer who has gone to the city to practice." So much was a breaking of the ice that separated them in caste. He had learned something of the crops that were raised in that locality, something of the hopes and prospects of the farmers for the coming season, and soon began to saturate the trial with bits of information that fell in like crumbs at a feast, giving comfort, if no more. When the argument came he was dressed like the foreman of the jury; and to this he had come by gradations during the two weeks' struggle.

The presentation of his side to the jury was a masterpiece of skill in establishing a simple affinity. He did not flatter the members by profuse compliments, but came among them as a lover of country life, as one interested in the farmer because his parents had known the hardships and uncertainties of securing a living in that profession; he called it a "profession," not a branch of labor. Without being coarse or common, he evinced a vivid love for this vocation, telling them that the first language of earth was the Aryan, and the first known

men of civilization, if not of the whole race of humanity, were called Aryans, which meant noblemen, because the tilling of the soil was the noblest of all occupations. In his methods and phrases he spoke as a farmer, and the whole populace assembled in the room were heartily sorry when he got through. They liked him. They looked with glowing eyes of enthusiasm upon his manly form and sincere face. The jury were in accord with his views, and needed then nothing but his magnetism to win them.

The principle is a great one. It shows that a smooth, pleasant, agreeable way of approaching a person is far better than an angular or vinegary method. Now, we do not pretend that magnetism wins by securing of a friendly feeling, nor by the affinity; but it does find the way shorter and the victory more easily attainable when opposition is lacking and an affinity is established. Such a process is the sure harbinger of success, if there is magnetism. It is ever true that unmagnetic persons have won victories by the aid of affinities alone. We must not lose sight of the lawyer whom we have agreed to follow in his course. An important line of business took him to the Far West. Before he arrived he had discarded silk hat and starched shirt. He dressed as the best men there dressed.

The case was tried by the ablest of the lawyers in that section of the country, men who were immensely popular. He knew that his magnetism was to be tested to the utmost. He dropped way down to a rough style of talking, though serious and always dignified. He used idioms, slang and phrases that were new to him a month before. He tried to dress and look like the jury. He knew incidents of wonderful shooting; of the braggard tenderfeet that had come from the cultured East; of marvelous luck in gambling; of enormous capacities for whisky; of the meanness of Indians, the relics of barbarism, compared

with which the saloon and poker-room of the present day were palaces of regal splendor; and he impressed the boys with the fact that they were in reality the kings of earth; free, fearless and plucky. Such a change in a lawyer was a transformation, a revolution; but it won the case.

Again in the culture of a metropolitan city, he shone as a man, a student, a polished speaker, unharmed by the rough usage of his cowboy experience, and free from the nasal twang of his bucolic career. If his metropolitan jury was composed of laborers, he knew them thoroughly, and could speak from their level; if mixed in character, he reached their sympathies, not by an undue display of the soft side of his case, but by a manly association with them in ideas. And so he went on, from success to success. Some lawyers think it wise to browbeat and terrorize a petty judge; or to appal him with a multitude of decisions the import of which is rammed home by taunts of ignorance. A few of the weaker justices are overcome by such methods; but the best success is always attained by making honest cases as clear as daylight, and showing the judges how much they know, not how much they never learned.

A skilful lady is able to give most men ideas of how to establish a simple or complex affinity, either with one of her sex or with a gentleman, if she is sufficiently interested to undertake the task. Any conversation soon shows the likes and dislikes of the persons engaged in it; but you should be careful not to step upon a tender subject in such conferences. Be neutral, and let the other person do all the positive talking until you have made the discovery you seek; then establish the affinity, and handle it with the greatest care.

"So the multitude goes, like the flowers or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told."

71

Motive is an easy channel of influence.

This is the Seventy-first Principle. Most persons are utterly lacking in motive, or have one in concealment if they are diplomatic. It is the first duty of every one who would maintain a superior position to ascertain if there is no motive, or if one exists in the purpose of the conversation or communication, whatever form it may take. If one really exists, the next step is to see if it is near the surface and can be easily discovered, or is hidden and will not appear until the time is ripe; or, which is more important than all, to see if the true motive is kept in the dark and a pretended one displayed for purposes of deception.

If it is perfectly clear that there is no motive at all, then allow the conversation to proceed along neutral lines until you choose to make such use of the meeting as you please. If the motive is near the surface, draw it in sight by encouraging the individual to talk on such matters as may occur to you, and keep yourself in the background. Sooner or later it will come out. If it is hidden, all you can do is to wait; but be as cordial and as encouraging as possible. In the course of the conversation there will be indications of what is coming, and your own keenness will be sharpened by dealing with them as though you were merely waiting for them. If the motives are concealed by the expression of others, the other person is probably dishonest and should be watched.

Yet it is not always true that the statement or presentation of one motive in place of the real one is dishonest. A. was to some extent in the power of B., and was being unduly oppressed by the latter. B. was unscrupulous, and had but one good trait in his character; he hated to see

another person get the advantage of him or of any one else. A. took the trouble to show him that C. was securing such advantage over both A. and B. This was true. B. at once saw it; and, having the power, he became the antagonist of C., while strengthening the position of A. This was what the latter desired. His real motive won, but it has remained concealed even to this day. The false motive is the only one that became known. It was not false in the sense of being untrue, but merely as a blind.

The other side of the motive question is what is intended by our principle. Your motive is not a matter of so much importance in the process as that of the individual whom you wish to control. Most persons are influenced through a desire to accomplish a certain end. This is the root of evil in legislation. One man seeks to secure the passage of a bill that will place him in favor with his constituency; this is the first and most potent factor in politics. So that he accomplishes his end, he does not care what happens in other directions. Now comes along a certain member of the Legislature, who seeks the passage of a bill that every member would individually vote against; but he agrees to their separate matters, and proposes to throw in such favor the legislators who are behind him in his measure, thus appealing to their motives as reasons for aiding him; and they yield. This is common history in Congress as well as in State Legislatures, and is wrong.

In private life many a person has failed in seeking to control the minds or wills of others; and, to their surprise, some brighter mind has stepped in and won with ease. A certain man holds a piece of land which is needed by H., who has tried in vain to purchase it. The owner refuses to sell, as he has no reason to do so. By and by H. wakes up to the idea that men must have reasons for doing things; so he casts about for a motive in the owner

which ought to prompt him to sell. Investigation shows that the town is being rapidly built up in another direction; that, following the history of other towns, it will soon leave this portion as a valueless suburb; that he, H., is interested in checking the advance of greed in the wrong part of the town. Soon the owner finds that H. is right, and sells him the land at a price much lower than he would have willingly paid. A better house is built, and the spirit of growth is partly attracted in that direction. H. really discovered this motive. This is an oft-repeated fact, and shows the lesson clearly.

72

There is an ether that fills all space.

This is the Seventy-second Principle. It is one of the most important of those that are connected with the study of magnetism. The proposition stated in this principle cannot be disputed. Even the densest solids are admitted to be composed of single particles, known as molecules, having space between them. This infinitesimally small space is filled with the universal ether. Until our readers accept this statement as an assured fact, it will be a waste of time to proceed with these studies. If any doubt exists, consult the best scientific works of the world. This ether brings us light and life from the sun. Without light there can be no origin of life, and no long continuance of it.

Sound is a mechanical vibration of the substance of the atmosphere; but any elastic solid, as steel, wood, etc., as well as water, will convey sound. A vacuum will not. Thought vibrations are ethereal, while sound vibrations are material. Light travels by the same medium as thought, goes as fast and as far, and its perception may

be clouded or extinguished by opaque matter, as consciousness of thought may be clouded or extinguished by disease or by physical defects of the brain. Light vibrations are ethereal, and are so infinitesimally delicate that they are terminated by opaque matter. Light cannot die; its absorption is a step only to its escape as electricity. All scientists now concur in the theory that light is undulatory, and vibrates or waves as it is transmitted, thus abandoning the corpuscular theory which was advocated by Newton.

All scientists now agree that there is a universal ether, which fills all the space in the universe, and is also diffused among the molecules of which solids are composed. This ether is declared by A. Daniell, in his Principles of Physics, page 208, to be a medium for the transfer of heat through space; a medium for electrical phenomena, and a medium for the propagation of the waves of light; he therefore calls it the luminiferous ether. Maxwell (who is quoted by all scientists) has even measured the density of this ether, declaring it to be $\frac{936}{1000000000000000000000}$ that of water, or equal to the rarity of our atmosphere at a height of 210 miles.

This ether will permeate all solids and liquids with the speed of light, which travels at a rate of 186,000 miles per second. This ether passes through the bones, brain, flesh and liquids of the body with equal rapidity, and consists of active or absorbed light and electrical movement, constantly undulating. Thought and life are identical; light and life are identical; electric movement and thought are identical; electrical movement and light are associated. Some day the newest discoveries in electricity will show that man is merely an energy of this kind, as far as all his vital functions are concerned; he will be made a part of the system which is fast being recognized as the source of all the physical and so-called spiritual laws of the universe.

It is probable that the ether which pervades all things is intended as the great sea of communication between place and place. It is not at variance with the known plan of life, as far as man has ascertained it. Ears are made for air. Take air away, and you must take ears away, unless you can substitute some other means of communication between mind and mind through the natural senses. Nature is peculiarly simple, while being enormously inventive. Two human beings wish to exchange ideas; and there are just four ways in which they may do so. In the simplest of all four, they may convey messages by the sense of touch; a pressure of one finger may mean what it will; of two fingers, something else; of three fingers, still something else; of four fingers, another letter, word or idea; of all five on one hand, a still further idea. These may then be combined with themselves and with the other hand, until a full alphabet is formed, from which a system as accurate as that used in telegraphy may be made.

It will be seen that the touch method of communication does not employ any medium of passage. The ideas are expressed in the use of the flesh against the flesh, and the process is necessarily slow and cumbersome. This is the real principle involved in telegraphy, although the different touches are marked off by the interruptions of the electrical current. It is akin to that used by deaf-mutes; for what they say to the eye, they can state in the dark if they are close together. Thus two girls, who were afflicted by the loss of speech and of hearing, could talk to each other by the hour after retiring at night, their hands being under the bedclothes. Life is too full of opportunities that demand rapidity of action, for any system of communication without a medium that permits distance.

A little thinking will satisfy one that distance requires a means or medium, or else there can be no way of carry-

ing the ideas. There never yet has existed a method that did not require such means, except that of touch. To have to place the hand on an individual whom we wish to address would necessitate contact, and there could be no general form of speaking to a number at a time. Nature realized the requirements of the situation, and proceeded to supply the needed means. She never introduces any superfluous matter; and if what is at hand can be made to suffice, she uses that. The atmosphere was placed around the globe dense enough at the surface to supply all needs for breathing, and to carry on the hundreds of processes that are essential to plant and animal life.

The atmosphere being already established, it was not necessary to create a new medium for communication. Had it been, there would have been one finished as soon as life was ready for it. The air was light, changeful, buoyant and capable of vibrating in mass. This was sufficient. It was then necessary to provide an instrument capable of producing vibrations rapid enough to make an impression as sound. A fan passing back and forth with speed may disturb the air, but we do not recognize it; we need something that will carry itself a mile away, and no ordinary number of vibrations will do this. Something is lacking. The speed of the fan is increased; still it is not enough; it goes faster, much faster than the eye can follow; still faster it goes, until there are vibrations enough in the second of time to produce what the ear can recognize as a tone. It is sound. It does not in fact exist, but is said to have existence because it seems to have, owing to the impression made on the brain. It seems to be a low base note at first; then, as more speed is added, it ascends the musical scale, and climbs to the higher notes, the top tone being the fastest. When the speed is too rapid, the ear cannot recognize it, for it blends away into nothingness.

This is the medium for speech. It requires in the human body an instrument that is capable of vibrating the air, and this is found in the throat at the head of the air passage, called the epiglottis. There, under that little tongue, are two lightly hung, top-heavy pieces of cartilage, which vibrate with great speed whenever they approach each other while the air is passing out of the lungs. It is a wonderful device. If it made but one sound, we could not talk, except by interrupting its tone, as in telegraphy. But its natural sound, when the mouth is wide open, is *ah* as in *father;* and, as the mouth closes part way, it turns to *a* as in *mast;* closer it makes *a* as in *mat;* a little closer it produces *e* as in *met;* then *a* as in *mate;* when most closed it produces *i* as in *mit;* and the flattest of all sounds is *e* as in *meet,* which is made when the mouth is nearly shut. To utter the round sounds, the mouth shapes itself to round positions, the closest of which is *oo* in *boot;* and so on to the most open. All this is marvelous; to think that a mouth needed for eating, with lips, teeth, tongue and palate required for mastication, could make the changes essential to human speech; added to which are the consonants or touch positions, whereby a vowel is given contact and a new effect is produced.

This is human speech, and its medium is the air. But this is not all. Sound, being merely the vibration of the body of the atmosphere, is not a reality. It is not a movement which you can feel, for its vibrations cannot be interpreted by the muscles. The nerves of the body are not sensitive to the fine action which is involved in sound. No finger can detect them, although the delicate fibres are able to find the lines of print on the smoothest paper. Nature makes sound live by reason of a still more delicate contrivance in the brain. The vibrations must be caught, and this is done at the drum of the ear by a little disc called the tympanum. It is connected by a

nerve with the core of the brain. When the air, which is set in vibration by the voice of A., reaches the tympanum of B., it sets that to vibrating in exactly the same way, and the sounds that leave A.'s mouth strike B.'s ear. But they must be interpreted, or they will be empty, silent waves. In the head the nerve carries the vibrations in electric currents from the tympanum to the core of the brain, so that the sounds that leave A.'s mouth strike B.'s ear and travel over this nerve to his brain. There they produce agitation at a place where the least, the tiniest, the faintest of real motion is magnified into a world of noise. Of this much of the distance the real medium of air begins at the larynx in the throat, and stops at the tympanum. The rest is electrical, for nerves and brain are such.

Had man been a fish he would have used the water as the medium of communication. It is not possible to speak in the volume of water itself, but one can hear very readily, and each sound seems louder and is audible a greater distance away, owing to the greater density. A blow is heard miles away. The voice is communicated to the water by a method which allows the speaker to be out of it. Man was not made to be a fish. The air is one of his means of speaking to others, but is not the only one. It is about him day and night, not only because he needs it in respiration, but also because he is dependent upon it for life itself. The air is not more than three or four miles deep as a useful envelope of this globe; even at a mile of depth it is too rare for some lungs; but it is more extensive in a highly elastic condition, some claiming a depth of two hundred miles, although it is likely that its characteristic composition as oxygen and nitrogen is not to be found much more than eight or ten miles from the surface of the earth.

Out somewhere in space it ceases to exist; but there is no place where all is void and empty. Men were not

always conveniently near, so that their thoughts could be communicated by the touch of the hands; nor are they always within the sound of each others' voices. If A. wishes to send a message to B. some miles away, and there is no telegraph system, he must write it; but he could not see what he wrote, nor could the person read it, unless another medium were established. Air is present day and night. Light is absent when its source, or one of its agents, is withdrawn. We can hear, but not see in the dark. Light is an activity; air is a substance. Light may or may not be the medium in which it operates; but it certainly is a force; and being a force, it must have some means of passage.

"'Let there be Light!' said God; and forthwith Light Ethereal, first of things, quintessence pure, Sprung from the deep."

One theory makes light a series of waves on the bosom of the universal ether; another makes it a substance in and of itself. If the latter is true, it is then its own medium; if the former is true, it is action, and not substance. It is of no consequence in this study whichever is correct. Its presence is action, and by this action the nerves of sight catch form; that is all. The shapes of things are cast in reflected waves against the great optic cable, and the vibrations of the latter go to the core of the brain, to be magnified, interpreted and made known. The action of light plays in waves along some medium; in waves such as we can catch from some far away star at night, whose tiny vibration has been millions of years on the way. Sound has limit. The universe is not large enough to limit sight. The broken, fragile ray comes struggling along to tell us that vast æons ago its master-world sent it forth across the sea of space to apprise us of its existence; yet that world, and all the distant stars whose light we see, may have been blotted out long before this planet came into being, for the rays go on forever.

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Every influence has its means of communication.

This is the Seventy-third Principle. We know that thoughts and feelings are influences, just as sound and sight are influences; and magnetism is in, behind and the impulsive energy of them all. When the lightning plays along the cloud it takes its leap to earth as soon as the opportunity presents itself. When the electric current traverses the globe, it runs along the wires by which it is conducted, although it will not long stay pent up even in storage chambers. So, when the finer phosphorescence of thought impels its waves from mind to mind, it does not make a clear leap through void space.

Nothing passes from one place to another unless it has its medium of transfer. Not in all the universe has such an act been known. The chasm is not possible. Nothing was known of the process by which sound was communicated until recent centuries; and light is yet being studied. So wise and so great a man as Sir Isaac Newton presented a theory that could not stand the test of modern examination; yet all who are familiar with the operation of light admit that it needs a medium of communication, either its own or some other, in order to reach the earth, and to pass through all the avenues of the day. And what is true of one influence is true of all.

That thought passes from mind to mind by channels other than those of the natural senses is too well known to be discussed at this place. Hardly an individual living is free from some experience that proves the truth of the claim; but the fact is that hundreds of ideas from other minds come to you each day, and you do not know it. Gray matter, wherever found, is capable of thinking. Thought and gray matter are identical; the latter being

the result and subsequent cause of the former. Thought occurs not only in the head, but in all other parts of the body, where there is gray matter. Thought not only pulsates in the cerebrum, but when excessive affects the entire body, causing an abnormal increase of heart action, and sometimes fever heat ending in headache and loss of sleep.

The medium of thought is the universal ether, which fills all space in the universe, and is also diffused among the molecules of which solids are composed. This ether is declared to be a medium for the transfer of heat through space, a medium for electrical phenomena; and a thought is life and generates light by turning into electrical movement the absorbed light of the brain. This electrical movement vibrates wherever the universal ether exists, which is everywhere. Thought is an electrical movement originating in the brain or gray matter, and vibrating the ether.

Two persons are walking along the street, the brain is active in each, and one thinks of a subject just before the other utters it. "Why, I was about to speak of the very same thing myself. How queer we should both think of it." These experiences are common. The subject, too, is often one which is totally disconnected from any previous topic of conversation, and is in many instances quite remote in character from the surrounding circumstances of the conversation. Persons of constant association and general sympathy are reading each other's minds every minute of the day without knowing it.

Murat, the great Frenchman, standing on the edge of a precipice one day, in companionship with a supposed friend, suddenly read this person's intention of killing him by pushing him over the rocks. He turned, and saw the man preparing to do the deed. This man afterward confessed that such was his purpose. A witness, who

had baffled the skill of a sharp lawyer on cross-examination, was about to leave the stand in triumph, when the lawyer was prompted by some mysterious influence to ask a very peculiar question. It was the one question which the witness had hoped to escape, and his thinking of it impressed itself upon the brain of the lawyer. A personal friend of the author owes his success at the bar to his skill in reading the mind of every witness. He has ferreted out more facts and terrified more knaves on the stand by hitting upon the true inwardness of the mind, than probably any other lawyer in America. His success is magical. He is a master in controlling the incidents of a trial; in presenting evidence clearly; in keen cross examination; in getting at the truth without fail; in potent argument before the judge and jury.

A well balanced magnetic brain will rarely ever lead a business man into error. Success depends upon the penetrating power of his judgment. All persons recognize the fact that mental impressions are conveyed from mind to mind; but how they are conveyed has hitherto been unexplained. It is not sufficient to know how they are conveyed. With a firm conviction of the truth of these principles well established in your mind, and a deep and lasting resolve to develop the magnetic wealth of the brain, you will make very marked progress in a study which has for its achievement the following great purposes:

1. An active brain of the most healthy type.
2. A growing mental activity.
3. An impressible brain, capable of receiving the thoughts of others at will.
4. A controlled brain, like that of all the grandest personages of the world's history, entirely subjugated to the decrees of the will; each department being opened and closed as desired.
5. A nobler, better, larger life.

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Constant change and variation increase the magnetic vitality.

This is the Seventy-fourth Principle. When we consider the facts set forth under the last principle, we see at once the strong and urgent necessity for a vigorous and ever active brain; and there are many other reasons why our present law should be adopted. Activity is the right arm of strength, and variety the constant refreshment of all our faculties. Law after law crowds upon us as we proceed to look into the subject before us. In an earlier principle in another book we find that the faculties are best preserved by their constant use.

The employment of the faculties in any one direction a part of the time is strengthening and highly beneficial; all the time, it would lead to atrophy and breaking down; while to pass from one to the other would result in a shiftless career. What is meant, therefore, is that the faculties must be used so as to give them all the vigor possible, so as to prevent weakening by such change as leaves nothing completed, and yet so as not to hammer away at a single idea until the brain fails. Here are many laws, not in conflict, but, in the order of adjustment, working together. It seems on its face a contradiction to say that there must be eternal change, daily change; yet that nothing must be given up, nothing left incomplete, nothing allowed to displace other matters.

The meaning is clear if we look further into it. Change does not imply the abandonment of anything. To carry a plan through to its end requires the evolution of its details by the law of progress. An ambition that stands still has a worthless subject-matter for its goal. Life is a highway, and all roads lead somewhere. A man who

stands still is not living. He may exist, but he is better off buried, if he cannot get started. Any plan in life is a series of change. Then it is not best to devote oneself altogether to one idea or one ambition. There should be a supreme goal in this life, but many minor ones also constantly being selected and attained. This is change multiplied. Nothing is deserted, nothing abandoned, nothing left to some shifting moods; but plans are carried to their ends in victories.

Life itself is full of action in the small processes of the body; nature is busy in all she does in the growing period of the year, and tends to silence and rest in her frozen, unmagnetic period; and man should ally himself to her, in principle at least. When winter freezes the river and soil, when the clouds hang chilled with snow vapor, when there is a hush of bird and leaf through the forest, and stillness prevails everywhere, then the electrical vitalities of nature are at rest. The thunderstorms, heavily overcharged with lightning, are the offspring of summer, when all life is filled with excessive action.

The man who would be most magnetic must be most active; not in the sense of small, wasting motions, but active in the larger and fuller sense of mental and nervous employment. He who has the most to do, who really accomplishes the most, is the quietest in outward mien. He must conserve his expenditure in order to be able to do the work his greater schemes demand. The powerful machinery that sends its currents of life through thousands of wires of use could not withstand the leakage of its own storage, for the latter takes more energy than the former. When the electricity of the body has free waste through the nervous and restless movements, it is kept at low ebb, because accumulation is not possible; but when such leakage is stopped, and the power of life is piled up in force, the regular use only stimulates it to a greater accumulation. Hence action

is of the highest importance. Men and women who have most to do, give the least outward evidence of it in the hurry and rush of the body; the mind is constantly employed, and the faculties are perhaps strained to their utmost; still they go on gathering greater power. Not only does much rest do injury to these faculties, but they are never at their best until the most is demanded. To accomplish much, it is necessary to have much to do; activity, change, variation—these are the impulses of life and of magnetic power.

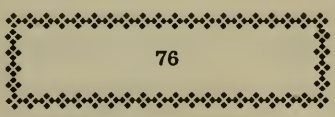
Magnetism is a volume of electrical energy.

This is the Seventy-fifth Principle. When we seek to make our power felt in others, we must remember that a medium of communication is necessary; and this is the universal ether in the case of electrical power. But the medium is not alone sufficient. When the air was found to be an excellent means of communication for the voice, it did not do the speaking, nor could there have been the transmission of sounds unless there had been the energy somewhere to produce them. This is at the diaphragm, where the air, being collected by an inhalation, is thrown by this great muscle against the vocal cords, which resists it, giving almost any degree of force desired.

In setting up the electric systems which now abound everywhere, it is not enough to have the machinery and the wires; for they may be complete even to the acme of perfection; but there must be a volume of energy collected at the power-house and sent forth as needed. For one purpose this goes out in small quantities, for another in larger; or, for the greatest test of strength, the volume and the intensity are increased to their utmost. When

a human being seeks to influence another, he cannot hope to do so with no force at his command. First there must exist the power, or at least the knowledge of how to get it at will; then it must be of sufficient strength not merely to do the ordinary work of the day, not merely to take care of the little influences that do counter-work in our lives, but to cope with the giants about us.

There is nothing in the present book that is intended to take the place of the mechanical acquisition of electricity. That must come from the volume that precedes, where the many exercises do in fact lead to the accumulation of magnetism in almost unlimited quantities, to use an everyday term. Our purpose in this work is to take that power in charge, and give it all its varied and marvelous uses; for these are many, and what they may accomplish is far above expectation. So, to start with, there must be the volume of electrical energy always in the body; we may think of it at the brain if we will, for there it is most abundant; and from that place it gives evidence of its presence by the glow of the eye, and of its activity by the dilation of the pupil. These two propositions are so important that we shall consider them in the next pages. Let us suppose that you are studying the accumulative exercises in personal magnetism, in conjunction with the present book, and that you are able at will to summon this force for use. We are then ready to proceed further.



The magnetic eye has a phosphorescent glow.

This is the Seventy-sixth Principle. In later pages, soon to be considered in the present realm, we shall see that there are different sources of electrical vitality in

the body; and there are variations of the eye-glow. Light is a reflection from outer influences, as when the day is thrown from the surface of the eye-ball; or a candle, lamp or gas light is seen to shine thereon. It seems strange that the weaker the eye is, the more readily and the more brightly it reflects light, as in the case of sickness, when the surface of the ball is glazed and shines unduly; while the stronger it is, the less susceptible it is to light, and the more it glows from its own power within. This is easily proved by ordinary observation.

Self-glow, as we term it, when the light is generated from within, is one of the most important tests of health, as well as of vitality and electrical force. It is not light, but mental electricity, or phosphorescent thought. To cultivate this is your present purpose. Practice any of the tensing exercises of the first volume of Magnetism; rest from all magnetic practice a full day of twenty-four hours; then go into a room so dark that no object can be discovered, give one very slow, steady, smooth, earnest, but not too energetic tensing of the whole body. Immediately close the eyes. If you have developed any magnetism at all, you will perceive a dead light or still glow in the front of the brain. Some persons can throw this glow outward into the air; others see it in the eye-balls, whether open or shut; others can carry it to the inner brain. In either case the result is valuable. Follow the exact directions of this experiment for two weeks, if possible, always resting from magnetic practice for a whole day before the above is tried. Keep a record of the results, written on thin white leaves placed in this book.

The following experiment should only be made when the body is in good health and free from all depression. There must be a day's complete rest from all magnetic practice, preceded by a day of tensing exercises. This is required on the principle that all growth occurs during rest. The exercise that causes the growth does not

itself bring it. No mistake is so common in magnetic practice as to keep continually exercising, in the hope that the magnetic exercise brings the growth into a higher magnetic state. In physical practice, as in a gymnasium, continual muscular labor may produce exhaustion. In unceasing magnetic practice the results are not seen, but rest develops them. Your good judgment will tell you whether you practice too long at any one time. The rule is to keep at it as long as it produces a pleasurable glow or lively sensation; then stop, and renew the practice, but on that day only. There should be but three magnetic practice days in a week, and no two successive. It will be found that the system is more magnetic on the next day after practice and rest.

EXPERIMENT.

At night after retiring, on a day of magnetic rest, tense the body, head, neck and brain, with the eyes closed; then strike each eyelid once lightly, so as to disturb the eye-ball. The blow must not be strong enough to do injury to the eye-ball. The effect seen is not light, nor any principle of fire, excepting the ordinary glow of dislodged atoms. This is the first step in discerning the magnetic fire of the eye. As a rule, it cannot be seen in the light, and is always most clearly observed in absolute darkness. Here may be noticed one of the incidental adjuncts of the exercise, aiding the larger experiments that are made. The eye, under excitement, in some rare cases has a magnifying power within the brain sufficient to show atoms, and in a greater number of cases it shows molecules and every kind of atomic combination.

The reason of this is clear to one who understands the nerve-life between the eye and that part of the brain which is excited by the optic nerve. A madman or a drunkard, in some instances, may labor under mental excitement sufficient to derange this nerve, in which case

visions of a variety of molecular combinations follow The author was told by one drunkard that a cart-wheel, larger than himself, always chased him when the symptoms of delirium tremens were coming on; another drunkard was followed by some beast; another saw snakes, and so on through a vast catalogue of unusual objects; and several have given absolutely perfect descriptions of the atom, thus confirming certain theories.

In fever the eye, in a few instances, has magnified objects in the room to a wonderful increase of size. The brain interprets the objects revealed to it by the optic nerve, and this interpretation is called sight when the eye is the agent of transmission. Blind people are often able to interpret more than others dream of; they have a glow if they are magnetic; they derive a correct knowledge of things about them, and see by the sense of this inner light. Should you be possessed with a degree of magnetism sufficient to enable you to magnify the corpuscles within the brain into their atomic elements, you must not overdo the practice by too constant repetition. Something cannot be made out of nothing; whatever you see in the eyeball, in the brain or elsewhere, is there. It is a fact, and there are many millions of things displayed.

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The power of the eye is increased by proper practice.

This is the Seventy-seventh Principal. It contains a truth, the importance of which has been rarely understood. The eye and brain act together. If you see a person about to strike you, his purpose will appear in the eye. The law of succession in the effect of thought over the body shows that the muscles of the flesh act last;

the thought is seen in the pupil of the eye first; it shines there as it is being wrought in the brain itself; it then lights up the face, but there is an appreciable difference of time, say a full second, between its thinking and the expression on the features. When you notice the face aglow with the operation of the mind, it is not what is being thought, but what has been thought, that is seen there; and any one who is skilled in the interpreting the meaning of the lineaments, can quickly ascertain the difference between what is said and what is about to be said.

In most cases the eye gives the cue to the change in the thought several seconds before the words are uttered. It is quite curious to note the travel or journey of the mind through the body; first, the eye; second, the features; third, the flesh; lastly, the voice. The speech never accompanies the thought; even where the reply comes quick as lightning, as they say, it is not as quick as the eye, and an appreciable space of time is apparent. The magnetism of the eye has power over the brain, and the two stimulate each other. We have often seen persons of the keenest mental force, who could not grasp a certain thought speedily enough, and who would excite the brain by quick, full movements of the eye-ball, first to one side, then to the other. It was like waking up the mind.

The value of a quick and powerful eye cannot be understood until it has been acquired. It is of many-sided use. The speed of a gaze is of itself most important at certain times, and this is obtained by following out the exercises to be given in the next few pages. It is possible to attain a most remarkable rapidity of action by such practice, and some day you may need it. We recall the case of a man who could not read an ordinary page of a book faster than a child of ten would do, who spent two years on the eye exercises given herein, and acquired such quickness and energy of glance as to be able to read

a whole page of difficult writing in a second of time. In another case a business man was able to do the same thing, although he never possessed the power previous to the practice of these exercises; and he turned it to good account in a number of instances. A lawyer, by the same practice, was able, on a certain occasion, to detect the contents of a letter in the hands of the opposing counsel. It was a letter that the other side proposed to conceal or withhold; and this lawyer caught its contents when his opponent, in lifting up other papers, looked at this to see its purport. He had less than three seconds' gaze at it, yet caught the whole importance of it, after which he turned it to account by cross-examination. The opposing attorney does not believe to this day that the contents were acquired by these quick glances of the eye.

Nothing will stimulate the magnetism of the brain so much as the excited action of the eye. A single glance from a madman will freeze the beholder with terror. As all the eye movements of insane or frenzied people, which so appal us, can be produced with equally terrifying results by a little practice, it enables us to at once grasp the simpler methods of beginning our control over others. The steps now to be taken are not difficult. The first thing necessary is to strengthen the eye in its three directions:

1. The eyelids and surrounding muscular formation of the face.
2. The inward muscles which control the eyeball.
3. The eyeball itself.

This lesson will be devoted to acquiring the true eye position.

EXERCISE.

No. 1—Take a hand mirror, and sit facing the gentle light of the window. Look into the mirror, watching the

upper eyelid of either eye, and note its location relative to the pupil and the iris. Everybody, of course, knows that the pupil is the central part of the eyeball, and is sometimes very small. The iris is the larger circle in which the pupil is located. The white of the eye surrounds the entire iris.

The movement of the upper lid over a small space affects the entire appearance and meaning of the face. While these movements are slight, they are easily discerned in the mind of the person making them, even though a mirror be not used.

MOVEMENTS OF UPPER LID WHICH PRODUCE EYE POSITIONS.

First Eye Position.—Locate the edge of the upper eyelid half way between the pupil and the top of the iris. This means calmness.

Second Eye Position.—Locate the edge of the upper eyelid at the top of the pupil. This means indifference.

Third Eye Position.—Locate the edge of the upper eyelid at the top of the iris. This means strong interest.

Fourth Eye Position.—Locate the edge of the upper eyelid half way over the pupil. This means deep thought.

Fifth Eye Position.—Locate the edge of the upper eyelid above the iris, so as to show a narrow line of white above the iris. This means excitement.

Sixth Eye Position.—Locate the edge of the upper eyelid above the iris, so as to show as much of the white as possible. This means uncontrolled excitement.

All above movements may be easily performed excepting the last two. There is not one person in a hundred who can assume a look of uncontrolled excitement without practice; nor is there one in ten thousand who cannot do it after a reasonable amount of practice. The use to be made of these movements will be explained later on. At the present time it will suffice to say that all the movements may be acquired by practice, the only thing to

do is to find the time to spend in the practice. It is necessary to become so familiar with them that you may know without the aid of a hand-mirror just what position the upper eyelid is in. When these have been mastered, the final eye position may be undertaken. Before trying it, however, the fifth and sixth movements must be acquired. In cases of difficulty the better way is to open the eyes as widely as possible, and stare very hard at a hand-mirror, putting all the intensity possible into the muscles of the eyelids. If this at first hurts the eyes, desist for a while. In time the exercise of hard and intense staring, if made ferocious, will strengthen all the muscles of the eyes. I have known many cases of weak eyes completely cured by a careful and judicious method of staring in the way described above. The better and safer plan is to devote one minute in each hour to this strengthening process of staring. In so doing, do not contract the brows too much; these should be normal in position.

Seventh Eye Position.—Locate the edge of the upper eyelid at the top of the iris, as in strong interest, and at the same time bring the lower eyelid to the under edge of the pupil. This signifies scrutiny.

Having learned certain movements of lids, the next step is to strengthen the framework of the eye, or that part of the face which surrounds the eye. Too many human beings are weak-eyed. There is no case of this kind which cannot be cured. To prove this, test the value of the exercises in this and the next two lessons. Too many persons lack control of the upper eyelid. They appear sleepy or lifeless at home, in company and before audiences. Too many persons pinch the face between the eyes, on either side of the temples, and underneath as well as above them. For this defect the chief cure is the open face.

It is probable that some difficulty will be experienced

in making the student understand the meaning of the open face; and perhaps still greater difficulty will be encountered in giving directions for acquiring it. The benefits to be derived from an open face may be stated as follows:

1. The features absorb great quantities of light for the brain within.
2. This face indicates to others the calm control of the passions.
3. It smoothens the wrinkles.
4. It beautifies the countenance.
5. A closed face is repellant, and its nerves are not in an absorbent condition.

Closed faces are those which seem to be shut up, and are generally wrinkled and knitted, but not always. Persons with weak eyes cannot endure the ordinary light of day. To go about "squinting" their faces into a closed condition. Some strong men and women of good eyesight form a habit of doing this, entirely without cause. Persons who fret or worry, soon show it in their "pinched" faces. Care, poverty and suffering leave their marks on the countenance, but the hand of art can remove them all. By the term art we do not refer to the adornment and paints or balms placed upon the skin. These do not remove, but merely cover up the defects.

If the student will, without the aid of a mirror, attempt to move the muscles that lie at the temple near the brows, he will find he can knit the forehead just above the nose between the brows. This is the closed condition of the brows. In our unpleasant moods the scalp comes down over the forehead and produces the wrinkles which are generally supposed to be brought about by raising the brows. Low foreheads are the result of this scalp movement, over which few persons have any control. In order to understand how to open the face, we must get

hold of the muscles, and must move them by their own efforts, not by any extraneous aids. To do this the better way is to shut up the face first.

EXERCISE FOR MOVING THE FOREHEAD.

Contract the brows and wrinkle the forehead as much as possible by bringing the scalp forward; then, by a reverse action, smooth the brows and forehead as far as possible.

Always carry the face open; keep the mind upon it constantly until a new habit is formed, and then it will take care of itself.

We will conclude this section with two remarks:

First.—An open face indicates emotional supremacy, and is magnetic.

Second.—A closed face indicates the lack of control of the emotional nature, and is unmagnetic.

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Balanced eye-movements preserve the sight.

This is the Seventy-eighth Principle. It is of more than ordinary importance to protect the eyes from loss of vision, for we do not find weak-eyed persons very magnetic. When we meet a man or woman of ability we expect to find one who at least has been able to prevent the wearing of glasses. It is our candid belief that all glasses are unnecessary; and we say this after years of investigation of the subject. We may be pardoned for repeating the following facts. It was our own work of many years ago that first suggested the cure of far-sightedness, near-sightedness and weakness of the eyes, from which most other local afflictions arose, by preserving the shape of the eye-ball on the one hand and stimu-

lating its magnetism on the other. Yet the movements to be given here do both.

We have had reports from every variety of source stating the results of our methods, and we shall select a very few of them as means of encouragement to others. Here are two rather recent statements, both similar to one which we published some years ago. A woman writes: "I commenced the study of advanced magnetism solely because a lady friend of mine had studied it for years, and found that her general health was improved by it. She liked the help it gave to her vitality, and especially the strength she gained in the action of her heart. She wore glasses, but never cared for the eye movements. I took to that practice at once, and my eyes became regular, or what you call normal in shape; and then I could not use the glasses, as I saw perfectly well without. I then said to the lady who called my attention to the book: 'What would you give if you were to have your eyesight restored so as to get along without glasses?' and she said she would gladly give twenty thousand dollars. I asked what the book of Universal Magnetism (referring to the earlier edition of this volume) had been worth to her, and she thought a great many thousands of dollars. Then I said: 'You may add twenty thousand to that, whatever it is, for the department on eye movement has restored my sight to me as perfectly as when I was a girl.' She found it true, and to-day she does without her glasses." The means of cure may be open to you, as the whole process is presented in this volume.

Quite in line with this letter, is the statement of another woman, who simply wrote: "The exercises of your high-priced book have cured my eyes. They were very weak, and I wore glasses continually. I had spent two thousand dollars on my eyes with specialists, who made them worse; that is, they got worse all the time. Then, for three years, I struggled along with no medical aid

and no treatment. I had a friend, whose eyesight was restored by your book; my husband would not pay the price, as he said it was too high for a single book; but he paid many times more for much less information than can be found on two pages of the book. I saved the money, and sent for the volume, as you know. He now encloses the price for the same work for his brother. Actions speak louder than words.'' That was all, except the names. It spoke mighty volumes. A very terse letter reached us, enclosing remittance for the book, and simply saying: ''My glasses are discarded. Send the book to my son; his eyes are very weak.'' We gathered from the missive what the result had been in the case of the person writing.

Let us proceed to these exercises and see what they are. It is well known that the nerves that move the eye muscles are directly connected with the electric batteries of the brain. Nothing shows so quickly the mind's intent as the human eye. It is moved by every mental feeling. In return it excites the brain by its own action. The student will begin to understand how little he controls his own eyes when the exercises of this section have been attempted. His inability to perform them should not deter him from persisting in practice. If we refuse to try to do a thing because we cannot do it at all, many great accomplishments in life would be denied us.

First Eye Movement.—Open the eyes as widely as possible, and hold them open by the principle of tenseness mentioned in the Mechanics of Personal Magnetism. Do not raise or contract the eyebrows; keep them normal. Look hard at a hand-mirror held on a level with the head, directly in front of the eyes. While looking at this, try to open the eyes even more widely and at the same time tensely.

Second Eye Movement.—Open the eyes as tensely and as widely as possible. Look at the little fingers of both

hands held about, but not quite, an arm's length from the body, a little below the shoulders, so that the eyes must look downward a little. The palms of the hands must be toward the face. Now separate the hands, still keeping them on the same height as before. Do not move the head, but move the eyeballs only, first to the right and then to the left, looking at each hand alternately. The hands should be placed as far apart as possible, and yet not far enough to prevent a focus of the eye upon each hand, without having to move the head. This eye movement should be performed with the third eye position, or strong interest.

Third Eye Movement.—Repeat the second eye movement, accompanied by the fifth eye position, or excitement.

Fourth Eye Movement.—Repeat the second eye movement, accompanied by the sixth eye position, or uncontrolled excitement.

Fifth Eye Movement.—Repeat the second eye movement, accompanied by the seventh eye position, or scrutiny.

Sixth Eye Movement.—Opening the eyes as widely and as tensely as possible, tip the head slightly backward, and without moving either the head or the eyelids, raise the eyeballs upward until the eye is focused on the ceiling as nearly overhead as practicable. Now move the eyeball downward without moving the head or eyelids in the least, and focus the gaze upon the floor as near the feet as practicable.

Seventh Eye Movement.—Repeat the sixth eye movement, with the following variations: Look upward to the right and downward to the left. This requires an oblique movement of the eyeball.

Eighth Eye Movement.—Repeat the sixth eye movement, with the following variations: Look upward to the left and downward to the right.

The great value of these eye movements will become apparent only after long and severe practice. It has been proved conclusively that they accomplish three things perfectly:

1. They create brain magnetism.
2. They strengthen the eyes.
3. They brighten the eyes and beautify the countenance.

The following questions from pupils are anticipated and answered:

Question 1.—Is there any danger likely to result to the eyes from a practice of the foregoing eye movement?

Answer.—It is safer to practice about ten seconds at a time, and not more than ten times a day, for the first three days. Afterward increase ten seconds daily, and preserve the same number of times, unless the eyes water badly. The only danger is in straining the nerves of vision or the muscles about the eyes. When the eyes get strong, as they will in time, the pupil ought to practice five minutes at a time, twelve times a day, distributing the time evenly through the day.

Question 2.—Is artificial light dangerous in these exercises?

Answer.—It is immaterial whether the light be natural or artificial, so that the student is not in it. The light should never shine upon the eyeball at any time. As will be seen in another lesson, light is not absorbed into the brain through the eyes, but through the features. It can never be too dark for these exercises, and a strong light in time will be easily borne if it is not allowed to shine into the eyes. It is therefore better to have the light fall upon the back of the head.

Question 3.—Should the student form a habit of carrying the eyes tensely open?

Answer.—Yes; it is better to do so, providing the upper eyelid is not raised into the realm of excitement.

79

The health of the eyeball is increased by special outward exercises.

This is the Seventy-ninth Principle. A few very valuable ideas may be compressed in a brief space. It is, of course, known that disuse and dark rooms are great causes of disease and change of shape in the eyeball. In caves the eyes grow totally blind. In dark cities the eyes are quickly affected. The natural rotundity of the ball denotes health of the eye and correctness of sight.

The eyes should not face a strong light, but they should be in it, as their strength depends upon their activity, just as muscular strength depends upon exercise. The over-use of the eyes strains their muscles, just as any other muscles may be strained and injured. Reading in the twilight or in a dim light is not good, if the eyes resent such use. Using weak eyes against the atmosphere when too cold, as at sea, has resulted in blindness. A change of the shape of the eyeball injures the natural sight. If it is too round or too flat, the use of glasses is necessary to restore the focus or range of vision. All this may be avoided. All the exercises thus far given in this stage lead to a restoration of the natural shape of the ball. In addition to such exercises, the following movements should be practiced until the assurance of perfect health of the eyeball has been reached:

First Movement.—Place the palm of each hand against the side of the face, as near the eye as possible. The hand will extend the entire length of the face, the fingers just touching the top of the forehead over the temples. Move both hands up and down one hundred times. The skin must not be rubbed, it simply moves up and down with the hand as though fastened to it.

Second Movement.—In the same position as just described, move the skin of the temples forward and backward one hundred times.

Third Movement.—Repeat the first movement one hundred times, except that the right hand moves upward, while the left hand moves downward. This alteration must be carefully done.

Fourth Movement.—Repeat the second movement, but move the skin of the right temple forward, while that of the left temple is moved back; and thus alternate for one hundred times.

Fifth Movement.—Move the skin of the brows over the eyes, upward at the same time, for one hundred times.

Sixth Movement.—Repeat the fifth movement by alternating, that is, move the skin above the right eye upward, while the skin above the left eye is moved downward.

Seventh Movement.—Move the skin below the eyes upward together, passing over the cheek-bones one hundred times.

Eighth Movement.—Repeat the seventh movement by alternating.

Ninth Movement.—Move the skin in circles in the positions given in all the preceding eight exercises.

Tenth Movement.—Pinch the skin as lightly as possible, but sufficiently to hold it between the thumb and two fingers, while lifting it from the bony structure of the face, including all the directions heretofore given in this lesson.

Eleventh Movement.—Close the eyes, and, while closed, take hold of the eyeball with the thumb and fingers. Move it about in every possible direction, but do not use the eyeball roughly. It may be moved in any direction, no less than eight distinct movements being in use. One hundred times will be sufficient.

Twelfth Movement.—Vary the last exercise by pinching and flattening the eyeball alternately. This move-

ment alone has been known to restore the normal shape of the ball, causing wearers of glasses to discard them. Near-sighted and far-sighted people should practice these things.

Of all the literature upon the unnumbered subjects of human health and life, not one line has ever before been written upon the gymnastics of the eye. It is more than valuable to man, and it quickly fades under our common system of neglect. You can attain brightness of eye, clearness of sight, quickness of glance and beauty of expression by constantly and faithfully practicing the exercises of this and the preceding lessons.

How long shall they be continued?

As long as life lasts.

We must eat and drink, and exercise daily for health, or sickness follows. Why not devote a few minutes three days in the week to the better care of the brain and eyes?

Accept our assurance that no better beauty of the face and eyes can be acquired than that which follows the steady practice of these exercises.

80

The activity of personal magnetism is indicated by the dilation of the eye-pupil.

This is the Eightieth Principle. As will be presently seen, there are several kinds of electricity in the body, which appear as varieties of magnetism, although the same original force may be the prime cause of them all. The eyeball is an irregular shaped globe, the front of which is marked off by circles. Of these the outer line is the limit of the white, so-called, although it is blue, brown or muddy, as the temperament may determine. Next to the white is seen the iris, or color band. It is

a circle that carries the hue of the general eye; some are blue, some brown, and others shade from these to darker and lighter; but all colors of the eye, when derived from the iris, are either blue or brown; when known as jet black, it comes from a distension of the pupil.

The pupil is a hole or aperture within the band of the iris, through which the light passes from without, and in which the magnetic glow of the brain comes from within. The old argument, as to whether the eye itself has expression, is always an interesting one; the claim of expressionists being that the lids convey all meaning of even the moods, passions and emotions. This is true. The upper lid expresses a range of such meanings, while the lower lid conveys the idea of scrutiny when raised evenly, of malice when raised inwardly, and of laughter or merriment when raised outwardly. We are of opinion that the eyeball at its white is the key to health, and in the books of the Health Club we have outlined all such meanings. We are also of the opinion that the pupil is the key of the magnetic condition.

When the magnetic vitality is low, the pupil of the eye is contracted and uninteresting; when it is high and active, the pupil shows a corresponding distension, and varies as the condition alters. To this rule there is the exception of the abnormal expansion of the pupil, due to disease or to a highly nervous temperament; and such eyes appear black because the pupil covers much of the iris; and, being an aperture, like all holes, it looks black. Many of these abnormal distensions are due to excess of magnetism, left unused, and a fixed iris has resulted. Such eyes should be trained until the pupil will distend or contract at will, and until this is done there is no assurance of healthy eyesight. Blindness has often ensued from neglect in this matter.

Another apparent exception should be considered at this time. The amount of light in front of the eyes has

something to do with the opening and shutting of the band of iris. This is best seen when watching a cat. Let her face a dark corner, and the great pupils will open and almost fill the eye itself; let in a flood of strong light, and the iris will come over like two parts of a curtain and shield the optic nerve. The pupil then appears like a perpendicular slit in the iris. Now, a cat is instinctively on the alert for the sound of prey. Let her face such a light as will shut up the pupils; then say to yourself that, after all, she cannot open the pupils except in a dark room if it is true that light alone controls the movement of the iris; and, while wondering if this is true, imitate the scratching sound of mice. If the cat is deceived, she will expand the pupils, even in the strongest light, showing that there is animal vitality within that dilates them under due excitement. It is not uncommon to see a cat dozing on a porch in the sunlight, with eyes closed, or half open. Attract her attention, and she will look at you with pupils almost invisible; yet, let a bird come near, and in the same light, the pupils will expand enormously.

No doubt you have observed this fact many times.

In human beings the same law holds good, whether the magnetism is physical, mental or emotional. A young lady becomes alive in her conversation; and as the interest or excitement increases, the pupils of her eyes expand. As the orator warms up to his work, if he is not magnetic, he will use more action and more noise of voice; but, if he is magnetic, his voice will steadily grow richer, while the pupils of his eyes expand little by little. Blue eyes, gray eyes, and all light shades, come to look black when the speaker, the orator, the singer, or the converser is swayed by the action of personal magnetism. This law is so valuable that it should be followed up; and, for this reason, we append exercises that help to increase the special magnetism of the eye. The work to be given in

this lesson is of more than ordinary importance, for it opens the way to much of the success that may follow.

Sit alone in a room. Make the body tense. Look at a spot on the wall some eight or ten feet away. Increase the tension of the muscles of the brain as you fix your eye upon the spot. Look away, and rest the eye.

First Exercise.—Again look at the object before you, at the same time exercising the will-power of the brain upon an imaginary line leading directly from the center of your brain to the spot on the wall. Cause this imaginary line to revolve to the right while tensing the brain easily, though energetically. Increase the speed of the revolution of this imaginary line to the right, while using will-power as much as possible with tension. As you succeed in transferring the strength of the tension to the dominant force of the will, you will recognize a new power in your being. Careless, hasty, ill-prepared practice will be useless. The pupils who succeed in this, the grandest of all training, must come to the class-room with thoughtful, earnest minds, free from other cares, determined to win the full measure of gain from every minute spent in the pleasant task.

Second Exercise.—Repeat the last exercise, and continue the revolving energy of the imaginary line toward the left. In both these exercises do not proceed farther than the eye can watch the object easily; and in case a blur comes over the object, withdraw the gaze at once and rest.

Third Exercise.—Repeat the first exercise by commencing with the revolution of the imaginary line at its greatest speed, and gradually lessen it, until you bring this line into a slower speed.

Fourth Exercise.—Repeat the third exercise with the line revolving to the left.

Fifth Exercise.—Commence the first exercise, and cause the revolving line to commence as slowly as pos-

sible; then, without the slightest activity of even the smallest part of the body, gradually increase the speed of the revolving imaginary line, until the minute spot on the wall is lost in a blur, and a faint white line of phosphorescent glow is seen extending from the eye to the spot.

Sixth Exercise.—Repeat the same to the left.

81

In the highest magnetic degree the eye gives forth lightning.

This is the Eighty-first Principle. When the lights of the hall or room are favorable to the view of the eyes of a magnetic speaker, it is possible to see lines of glowing phosphorescence streaming forth from the pupils. This more often becomes visible during the performance of tragedy, when the footlights are lowered. Phosphorescence is not strong enough to withstand competition, unless the speaker is full of electrical vitality. We have seen, and have heard of others who report the same experience, the flash of the eye in many a person under due force of thought or magnetism; and it is not by any means uncommon.

Practice of the right kind always brings results in the shape of strength and greater accumulation of power. The exercises now introduced have been instrumental in effecting such end. The eye itself is capable of magnetic movements, executed with lightning-like rapidity. These stimulate a most needed vitality in the optic nerve, as you will soon realize.

First Practice.—Place the eye in any one of the following positions:

a. Right level; that is, the eye is to pass as far as pos-

sible to a right position on its level, without turning the head.

b. Left level.
c. Right ascending.
d. Left ascending.
e. Right descending.
f. Left descending.
g. Direct ascending.
h. Direct descending.

Pass from any one of these to any other of them in a straight line. Then take all of them in turn.

Second Practice.—Place the eye in any one of the foregoing positions, pass as quickly as possible to another, and return to the one first taken. This double movement must be made with lightning rapidity, with no waiting at the first point reached. Then proceed to make double movements in all the positions.

Third Practice.—Place the eye in any one of the foregoing positions, pass with lightning rapidity to any other one, and on to a third, and then back to the second and to the first all in one movement. Then proceed to make quadruple movements in all the positions.

Fourth Practice.—Imagine a streak of lightning passing from point to point in one flash. Involve at least six different directions in one such flash.

Fifth Practice.—Take two books, one on the right and one on the left of the table; throw the eye to a single word on the page of the right-hand book, and, as soon as it is seen distinctly, glance to a single word on the page of the left-hand book; as soon as it is seen distinctly, pass the eye with lightning rapidity to the first word, and if it is not easily found, compel the eye to hunt for it until it is seen; then pass the eye back to the word on the left-hand page, and proceed as just described.

The purpose of this exercise is to compel exact lightning movements. This may require a day, a week, a

month, or a year. The exercise must be persisted in until perfectly accomplished. It is the most useful accomplishment which any person can acquire.

The following exercises have achieved the most remarkable results in magnetizing the eye. The first set will be partial review.

LEVEL EYE MOVEMENT.

Take a standing or sitting position, and remain dead still during the entire exercise. Look at some object as far to the left as possible, without moving the head from a front attitude; then follow an imaginary line slowly and steadily to the right as far as possible, without moving the head. To be performed correctly, the eye should move very smoothly and change its focus without jerks.

Repeat the same movement very slowly, and with a tense movement of the muscles of the eyes.

Repeat the same exercise as last described, excepting as to the movement, which should be slow, but not quite as slow as before.

Repeat the same with a normal movement—that is, neither slow nor fast.

Repeat the same with a rather fast movement of the eyes as intensely as possible.

Repeat the same with as rapid a movement as possible, very intensely; move the eyes back and forth repeatedly, following the imaginary line. This line should be about three feet from the floor, although the height is immaterial, so that it remains of a uniform elevation.

THE PENETRATING GLANCE

It is better for the student not to practice this until he feels a consciousness of his growing personal magnetism. To be practiced at its best, it is necessary for two

pupils who are engaged in this study to meet solely for the purpose of engaging in the counterpart work of the Fourth Peculiar Exercise. Only two persons must meet for this purpose. If both of them are students of Personal Magnetism, the result will be much more satisfactory; but if such is not the case, some other means should be adopted.

The two persons who are to engage in this exercise should select some room where the light is mild, neither very bright, nor very dim, and where there is no moving air. The light need not shine in the face of either party; if it should, that person will find some difficulty in maintaining his own glance. Sit facing each other, with the knees touching, both feet fully on the floor and the palms of both hands on the legs near the knees. Put the eyes in the position of Strong Interest; the brows normal; that is, neither raised nor lowered, and the face open. All these are essential requirements. Sit upright.

Look straight into the pupil of the eye of your colleague; whichever eye you look into first, look into all the time that glance is being maintained. There must be no winking, no resting of the eye, nor any movement of the body. All must be dead still. It is a most important magnetic principle that we should never perform an act of any kind unless there is thought behind it directing it; therefore it is necessary to keep the mind active while the glance is being maintained. Make an effort to say mentally these words:

"I CAN AND WILL OUT-LOOK YOU!"

Say them to your colleague, not to yourself. Say them constantly. Mean them. Throw your whole character into them. If at any time you should find supremacy waning, very gradually close the hands into the Increasing Tension. This will cause the glance after a while to absorb a like nervous intensity.

At the first attempt at the Penetrating Glance, repeat the above line only twice, and lower or remove the eyes slowly without moving the lids. At the second attempt repeat mentally the above line four times, and so on, until by adding two repetitions to each successive trial, you have been able to repeat the line thirty times, slowly and with nervous energy. If in the exercise the air becomes dark, it is better to stop, although no ill has ever been known to accrue from that sensation.

Take a favorite dog, one that can be trusted, and, look him straight in the eye in the same manner, constantly repeating the line:

"YOU ARE AFRAID OF ME."

Accompany this by the eye in the position of Strong Interest, sometimes varied into excitement, in which case the brow will be raised slightly. Feel the meaning of the line. Make it tense as a thought, and accompany it by the Gradually Increasing Tension Exercise. The author has driven a dog into insanity by the glance of the eye, and could subdue the most ferocious beast in the same way.

Take a boy or girl younger than yourself, say of the age of from ten to seventeen, and talk vigorously, while glancing steadily into the child's eye. Do not talk nonsense but make some sensible remarks of interest. Note the result, and forward the same to the publishers of this work. Some persons are able to keep a child from looking into the eye; others can hold the glance of a child, and prevent it from looking away. Repeat the same exercise, without words, and report the result.

Such practices should be frequent; but the glance must have some powerful living thought behind it; if it does not, it is a mere stare and empty. Think in looking; think in talking; think in moving. Nothing must be done without thought behind it, directing it.

THE WALKING EYE MOVEMENTS.

The importance of the present exercise will never be appreciated until time has proven the thoroughness of the practice. It ranks as one of the very best.

The pupil must walk in the magnetic step described in the first volume. Walk in a straight line. Before starting, look straight ahead, and, keeping the face and head still, turn the eyes as far as possible to the right. Take three steps, and turn the eyes to the left as far as possible, the face still looking ahead. After the next three steps, move the eyes to the right, keeping them there until they are to be moved to the left. The walking must be continuous; that is, do not halt at every third step. The eyes should be in the position of Strong Interest, the face open, and the brows normal. In walking bear the weight firmly on the ball of each foot, the heel touching the floor, but not carrying the weight.

The exercise may be varied by moving the eyes very rapidly while walking very slowly.

Be sure that the muscles of the eyes are very tense all the time.

82

The brain is the engine of magnetic energy.

This is the Eighty-second Principle. The human brain is an organ of great and mysterious power. In its activity it controls our intellectual, moral and physical forces. After death, or after an accident, and before death has ensued, when the substance of the brain is exposed so that it can be examined, we find nothing that impresses us with the awful vastness of its power. In the present part of this work it is unnecessary for the student to enter into a physiological investigation of the anatomy, action

strength or weakness of the brain. While it is well to know all these, yet such knowledge is neither a help nor a disadvantage in the performance of the exercises to be given in this phase of the work.

Until the system of magnetic analysis was introduced no man in the world has been able to tell what thought is; nor can he attempt a description of the process of mental action, even in its intellectual state, much less in its workings, as the originator of the will; and still less in its emotional condition. No human eye will ever see the brain at work; and even if the skull could be raised during life, the aid of the most powerful microscope would probably disclose only the following conditions during activity:

1. The flow of an acidulous fluid over the convoluted brain.
2. A contractile action producing something like fine wrinkles in the surface of the brain.
3. A fiery glow or fire, permeating the whole brain, and more particularly that part which is at work, and resembling the so-called phosphorescence of the sea.

While, therefore, it may be unnecessary to attempt to acquire too much science in this work, it is essential to keep in mind the three following divisions of the human being:

1. The intellectual.
2. The emotional.
3. The will.

The last named is the most important, for the reason that in the magnetic control of others it is the direct agency of success. The will may be cultivated to a remarkable degree in every person who has the patience to perform the exercises devoted to that work in another part of these advanced lessons.

Without cultivating, developing and strengthening the will, the other two divisions of our being are useless in

our contact with mankind; without it the emotional tends towards insanity, and the intellectual dries up the magnetism of the body; or, to quote from another, too much intellectual development without a corresponding growth of the will-power makes "a bilious skin, brittle bones, large joints, heavy eyes, and a skull full of wrinkled brains that rattle like dry beans in a pod." The world contains thousands of very intellectual people who will always remain in obscurity, for the reason that their development has been one-sided.

Many a person of strong will-power has achieved the highest success in life without the aid of intellect. Probably every student of these lessons knows of this fact in his own community. The will, united with the emotional, makes a combination of still greater value, and the union of the three is the greatest possible power. Whatever the combination may be, the first is essential. The conventional division of the being into the mind, soul and body is correct, except when other terms have been substituted for them, as for instance, the mental, moral, physical and will. The term will has often been used as a synonym for physical. This is quite incorrect. The will-power is "the power behind the throne," controlling the mental, moral and physical, or in proportion to the development of each.

In the magnetic control of others, the will is much exercised. There must, however, be in the body and in the brain an accumulated quantity of magnetism, and the power to create an unlimited supply for use when desired. The first volume of exercises is designated to partially effect this purpose, and is therefore either a precursor or a companion of the present series of lessons. If the student has completely mastered the first book, he should, nevertheless, use it in connection with this. "Habitual Régime" must be insisted upon most rigidly. The lessons in personal magnetism teach the pupil how to accumu-

late great quantities of magnetism in the body; but the work of creating it in the brain and exciting it there for action, is left to the present series of lessons.

The activity to which the brain will be subjected must not be regarded as exhausting. The contrary will be demonstrated to be the fact before this work is completed. There are no exceptions to the assertion that all practice in the art of personal magnetism builds up splendid brain power, fortifying it against mental derangement, preparing it for hard study, and giving to it the best life of which it is capable. Remembering that the habit-making exercises of the preceding volume must be constantly practiced, and that the whole work should be a companion to this, we will proceed to furnish a series of exercises for creating magnetism in the brain, and will explain the mode in which this influential power may be excited into action. To possess personal magnetism is one thing; to know how to use it is another.

83

Magnetic influence is driven forth upon the ether-sea in waves of energy.

This is the Eighty-third Principle. The ether-sea is a medium of communication, like air or water; excepting that it goes among solids as though they were worlds of orbs separated by great chasms of space. If a man could stand upon a molecule of the most dense and compact solid, as small in proportion to that as he is in proportion to this globe, the nearest molecule might be as far away as are the planets of our system. It has for thousands of years been supposed that all matter is held in such control, and that mind and magnetism sway molecules at times out of their relation to their fellows in structure.

It used to be said of the will that it was capable, like faith, of controlling all atoms, particles and molecules. An old but respected writer says: "The will is the spontaneous power of the mind to make particles swerve without variation of their *vis viva*," and another says, in reply: "This doctrine of controlling particles without changing their vital energy is untenable." In dealing with the brain-energy, therefore, it is essential that we ascertain first the nature of these particles which may be controlled by the mental operations, if indeed they can be; and this question is entitled to some attention here.

Take a drop of water and look at it through a powerful microscope; we see an aggregation of life and motion. A stronger microscope is applied; the drop of water has now assumed an immensity that is marvelous; yet its component parts are so small that the most searching magnifying power cannot produce them for the eye to behold. If a man were to collect a million of small shot, he would have but a few quarts in bulk. A mountain contains so many millions of small shot that, if the figure 1 were written down but once for each million times a million of them, the mind would be dazed in contemplating the repetitions of the figure 1. How many small shot would be contained in the massive earth?

A drop of water is thus composed of infinitely small particles. Sir William Thomas said: "If a drop of water were magnified to the size of the earth, the molecules which compose it would appear no greater than small shot." A molecule is said to be the smallest mass of any substance which is capable of existing in a separate form; that is, the smallest part into which it could be divided without losing its chemical identity. When a molecule is divided into its parts, these are called atoms. Thus a drop of water, if it were magnified to the size of the earth, would present the vast number of molecules referred to, and yet this would be capable of further

division into atoms. This is the old theory; let us examine it. A microscope is helpless, and only by effect does it disclose a few of the facts which are hidden from the brain.

Science tells us that "an atom is the unit of matter;" "the smallest mass of an element which exists in any molecule;" "a hypothetical particle of matter so minute as to be incapable of further division." The great and good men of modern times, in and out of religion, are accustomed to make use of the word "atom" as a convenience in the study of life; while all have considered the theory as purely hypothetical. No man has said that he knows there is an ultimate indivisible particle.

Tennyson, in "Lucretius," cries:

> *"The gods, the gods!*
> *If all be atoms, how then should the gods,*
> *Being atomic, not be dissoluble,*
> *Not follow the great law?"*

As far as our universe is concerned all parts of it are dissoluble, and no particle of the human body is intact. But in this general dissolution is there a limit—a stopping place? If not, then we must face the monstrous assertion that particles, by constantly subdividing, become finer than nothing, and this is hopelessly untrue. Yet, be this true or not, it is a fact that the greater the subdivision, the more the atoms of matter must expand their bulk into space; a drop of water reaching possibly a rarity equal to the distance from the earth to the moon in a single straight line. This extended bulk is connected and associated. It is the ether-sea, and along its tides the waves of thought, of feeling and of magnetism speed with a rapidity greater than the flight of the sunray. Nothing is so swift as thought. Thought-force is essentially magnetic, because it signifies a state of intense atomic vibrations in the nervous organism.

84

Ether is composed of elemental atoms.

This is the Eighty-fourth Principle. It is not a theory, but a law and a fact combined, of which much more is to be said in our book of profound philosophy, "Future Seeing." Nature is economical to the last degree; and out of her wonderful simplicity she accomplishes results that man in his deepest inventions could never dream of. Matter needs but one atomic structure to make all that exists. Let that single particle be endowed with a trinity of three laws, attraction at one end, repulsion at the other, and revolution at its center, and every chemical element, every law, every force, every form may be accounted for without the slightest difficulty.

This trinity of three endowments is essential; two will not suffice, and four are unnecessary. Even so difficult a subject as that of light becomes easy when these three laws are applied. Nature needs no other in the sky than that which is composed of elemental atoms; and with this she can build the sun and the planets, besides endowing them with life of every kind. Chemical action, from its explosion to its quietude, may be accounted for by these three laws. Adhesion, with its variations from the least to the greatest, is likewise explained; as is also the law of gravity and electricity, together with every known thing or operation. How this is done is considered in the philosophical work we have already mentioned, "Future Seeing." If nature is able to build all existence from a single atomic structure, it may be set down as certain that she will do so, and has done so. In all her prodigality there cannot be found a wasted piece of matter or a wasted principle.

When it is kept in mind that this ether-sea is univer-

sal; that it penetrates solids as though they were not present; that it glides between the molecules of matter as light passes between the stars in the sky; then we can get an idea of the all-pervading activity of this ether. A sea that lashes its waves upon the shore of an island, far inland, will carry to that island, and take from it, such messages as are borne upon that sea, whether from distant or from closer ports. So the mind, being in part a solid, is touched by the currents that play against its life, and needs only the knowledge of such vibrations and the vocabulary of their meanings, in order to interpret them. It requires time to catch the sounds of vowels and consonants in words; and few persons to-day are able to distinguish *a* in *mast* from *a* in *mat* or *a* in *mar*; so time and expression are necessary to the understanding of ether waves. But intuition has already made this possible.

The physical energy throws the white fire of force.

This is the Eighty-fifth Principle. It relates to the muscular system as the predominant feature of the exercise of power which is displayed. It is not claimed that the mental or the nervous energies may be absent in the use of the muscular activity. The parts of the body cannot be separated from each other. It is true that the mental brain may have only an automatic consciousness of what is done by the muscles; but this apparent separation is due to the fact that nature has purposely provided a separate brain to direct the habitual movements of the body, for no person could remain long active who had to think about each motion of the muscles. It is fortunate that the cerebellum is entrusted with that duty. For instance, no person could play the piano, using the

fingers in exact touch on the multitude of keys, unless the consciousness of each individual action of the ten fingers were assumed by a secondary brain.

The magnetic energy of the body differs in many ways because of variations of use; while probably originating in the same general source. As the standpoint of observation may be changed, the consideration of the subject may likewise undergo change; and, in this series of principles, we propose to adopt the use of colors merely for convenience of description. The hardest variety of will-power comes from the muscles. These are found not only in the so-called muscular system, but also in the tissue structure of the body, whereby the flesh is built and held together. This department of life is typical of force. While it cannot be separated from other parts of the body, and is dependent upon the nervous system as well as upon the mental, it is capable of predominating at times. So may the nervous power predominate in the exercise of the will; and the same is true of the mind. All are interwoven in the acts of life; yet each may, under certain conditions, lead the others in the expression of energy.

When the physical energy is at work without magnetism, we see it presented in the form of ordinary toil. The woman goes about her household duties, her many steps and movements counting a vast expenditure during the day; the man may walk, run, jump, lift, strike, or engage in the various details that constitute labor; yet there is no magnetism, perhaps. The mind is needed, but it is secondary to the muscles. The nerves guide the action, but very soon they are automatic in what they do. The mind learns its lessons, and quickly teaches them to the muscles; then the strain is principally upon the latter. A man who has never used a saw or plane will not be able to accomplish anything at first; but after the mental part has been acquired, the muscles become skilful with experience, and they then predominate.

We have thus far dealt with this principle as apart from the consideration of the use of the will in muscular effort. Our chief purpose has been to show that there is such a condition as the supremacy of one system over the others; that, although the faculties are inseparable from mind, nerve and muscle, there may be such a thing; one leading another in the expression of magnetic or other energy. Nearly all such expression is devoid of magnetism, for the reason that it is directed by the latent will.

The latent will cannot vibrate the ether-sea.

This is the Eighty-sixth Principle. In an almost informal manner we have referred to the two wills, without so much as stating them. This was done to leave them for the present discussion of their nature. There are two wills, the latent and the active. Each has its share in every physical, nervous and mental energy; for which reason it might be stated that there were six wills: The latent physical, the active physical, the latent nervous, the active nervous, the latent mental and the active mental; but these divisions are of no use. They might serve to fill out a text-book for some college.

The latent will has continued possession of all our faculties for the greater part of the time; and few persons are aware of the duties that are relegated to it. This will performs many things that we are not aware of. Common habit is one of the familiar illustrations of latent will. Thus a person whistles at first by an exercise of his active will; again by the same direction, but at length he finds himself whistling unconsciously. Drum with the fingers on the table five minutes daily for two weeks,

and at the end of that time you will find yourself drumming by habit, by an exercise of the latent will. Anything that we do repeatedly in the same way soon comes to be done mechanically. Many persons sing in this way, for the temptation to do so is very great. It would seem quite improbable that a speaker would employ so listless a method, yet nine out of ten of our public speakers lapse into this habit. Whoever will carefully analyze himself will soon come to appreciate the difference between the latent and the active will in every kind of utterance. In all manner of conversation this destroying agency is present. The thoughts come to the mind, the words to the tongue, the two connect, and so pass out on their empty mission. It is well enough for the commonplace things of life to be performed by the latent will; the acts of eating, dressing, walking, and other things; but if we wish to control others we should train the will always to be active when in the association of others. The active will leads; the passive will follows.

The vast net-work of atomic rays, when considered as a whole, should be referred to as the universal ether. Only the active will is capable of vibrating this ether; the latent will has no effect whatever upon it. A few propositions in explanation of this principle will be given. They should be carefully thought over and understood. Any obscurity in the mind of the pupil as to their meaning should be cleared away as soon as possible.

1. The ether-sea connects the nervous system of one person with the nervous system of another.

2. The nervous system is the seat of the emotional nature, or the passions.

3. The emotional nature moves, charms, fascinates another when magnetic, and may irritate when unmagnetic.

4. The mental nature convinces; the physical overpowers.

5. The active will may direct any one or all of these three natures.

6. The latent will cannot affect the ether-sea as an agent of the emotional nature.

In the magnetic control of others the operation of the will simply commands the accumulated magnetism of the body to vibrate the ether-sea according to its dictates.

This command could not be obeyed, if the accumulated magnetism were not present to obey it. Therefore the magnetism must first be accumulated. The will consists of internal energy, which a person within reach of your voice, touch or eye, if he has greater magnetism accumulated than you have, will charm, attract, and use to overpower you when he employs his active will. If he has less magnetism accumulated, he cannot help but yield to your influences when you choose to employ your active will. It is immaterial whose will may be the stronger, as the will without the agent can never reach the emotional or yielding portion of another. Two persons possessing an equal amount of magnetic force will be congenial to each other. When considered in this way, the will seems to be separated from the energy which we call magnetism; in other pages we have treated the two as constituting a united force, which is more accurate, although analysis separates them as we are now doing. We might liken the matter to charioteers who are equally determined to win, but who possess horses of unequal merit; neither can go faster than the horses are capable of traveling. So the will cannot execute its purpose apart from the magnetic energy. But let both be present on a grand scale and we have the great men and women of the ages.

"Oh living will thou shalt endure
When all else that seems shall suffer shock."

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The active will is a conscious determination to accomplish a fixed purpose.

This is the Eighty-seventh Principle. It is not possible to separate will from magnetism. It is an old saying that the man of the strongest will is generally the man who gets the advantage over another. This is not true; nor is it true that in the magnetic control over others one will is any better than another. To be sure, one may be stronger than another, but it has no advantage from so being. The amount of accumulated magnetism on hand quickly settles the question of supremacy, if the active will is used and it means what it says.

Many a man of a strong will has ended his life on the gallows. Obstinacy, a bull-dog disposition, and all kinds of self-will are found in this class of natures. Personal magnetism never requires the aid of strength, never appears obstinate, and wins, instead of compelling. A strong-willed man on a jury will "hang" it, or prevent an agreement. A magnetic man will win over the other eleven. The former goes out of the jury room hated and suspected; the latter is considered a man who saw the right side of the case before any of his eleven fellow jurymen had carefully sifted the testimony in their efforts to arrive at the evidence. To put into daily use the accumulated magnetism of the body it is necessary to form a habit of connecting the active will with this wonderful influence; and for such purpose the exercises which are given in subsequent pages of this realm will prove beneficial.

Having seen that the will is both active and latent, we will now revert to the principle previously stated, which says that the physical energy throws the white

fire of force. By this is meant that the muscular faculties, when they predominate, are capable of accomplishing in a physical way the purpose set by the body. Remember that the mental faculties are not withdrawn; that the nervous system still has its functions to perform; but that the muscular energy is leading the others. To this should be coupled the active will and magnetism, the latter being supposed to be already accumulated.

Many illustrations of such combined power may be found in the animal kingdom; not so frequently with man as with the brute species. When the tiger springs toward his prey there is but small likelihood of his missing it. Having measured the distance, and knowing his own ability from previous use of the muscles in play, he needs only to catch the victim unawares. The force of the plunge and the terrific energy of his presence suffice to overwhelm the will of the animal to be caught. Under such a spell the cat holds the mouse enthralled; it stands less chance of escaping when the eyes of its tyrant are upon it, and many a time it seems as if it were fixed on the floor, unable to move.

Human beings exhibit at times this exuberance or excess of energy, and it counts to good purpose under many circumstances. The man who ran twice as fast as he ever ran before, to save his child from a train, gave an example of the force of which we speak. In contests, the same physical will often determines the victory; something stronger than the muscles helps out. Bedridden persons have shown the same intensity of force, and sickly women have resisted the combined power of several men who sought to control them. A mother, who sees her child in danger, will get an almost superhuman strength, which is really a volume of reserve magnetism which is soon exhausted, leaving her in collapse; a condition that should never occur in the use of this power.

We might cite case after case of the white fire of force,

and yet distinguish it from brute strength without taking it from the physical class; as in the work of gifted pianists, artists with the brush, sculptors, and others, whose muscular skill is charged with magnetic valor. The difference between physical energy and magnetism is seen in the use of the violin. One player is capable of making a loud noise by the employment of his muscular energy; another player, a virtuoso, will extract from the same instrument the most thrilling sounds, and charm even the untrained ear. So in the speaking or singing voice, there is an immense chasm between mere loudness and feeling; but here the nerves have play, which is not true in instrumental music.

The mental energy throws the blue fire of thought.

This is the Eighty-eighth Principle. We now tread on loftier ground, and come to some of the direct practice in this splendid art. Nothing can be more beneficial, and nothing more ennobling, than the work before us, when considered in connection with the principles involved. These laws are magnificent. They must not only be known, but should be absorbed into the character and very being of every individual; they should walk with us by day, and sleep in our hearts by night. In every age of the world's history some agency has been employed to uplift life; at one time it was mechanical; later on it became physical; now it is mental; and in the immediate future it must be magnetic, making use of the preceding systems as its base.

The true description of thought must include the phosphorescence and electric energy that attend the production of it. Thought is a power. It is a collection of or-

ganized groups of intelligence, each made up of lesser activities; and, wherever they are manifest, whether in the least or the greatest exhibitions of force, they show a dependence on electricity as a source, and on phosphorescence as a means of expression. The latter is evidence of energy in use. It is the inherent energy of living or of being. Thought pulsated in the tiny cell long before it united with its fellows to produce any organism, even that of the microscopic bacterium, and its throbbing has gone on to the limit of the highest creation.

When an attempt was made to describe the nature of a telephonic transmission, the most popular definition was that which compared it to the waves of a line of sound, commencing at the larynx in the throat, where the vibration is started; then carrying these waves in the air as merely pulsations of that body to the disc of the telephone, which is like the tympanum or drum of the ear; this film is so delicate that it vibrates with the air and to the same extent in force and in all characteristics; its vibrations, passing rapidly back and forth, interrupt the electrical current, and these interruptions reach the disc at the other end of the line, giving it the same pulsations that were imparted at the beginning. They lack power to move the mass of the general atmosphere; but the ear, when placed near the disc, is able to catch these vibrations and carry them along the nerve to the brain. The peculiar fact is that the brain is made a receptacle of the throbbings, which it turns into meaning and accepts as thought. So light also, which is a wave movement, is interpreted in the brain as ideas or thought.

"A skein of silk without a knot!
A fair march made without a halt!
A curious form without a fault!
A printed book without a blot!
All beauty,—and without a spot!"

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The strength of the wave is determined by the intensity of the thought.

This is the Eighty-ninth Principle. The brain is not affected by every sound it hears, nor by every thought that comes its way. If it were, the result would be unpleasant. Thousands of sounds, from large to small, are thrown upon the ear every day, and they naturally vibrate the nerve within; but the brain knows nothing of them. You hear what is going on, it is true; but you have no consciousness of it, unless the sound is unusual, or it makes a demand upon your attention. The ticking of a clock will keep you awake at night, if you are not accustomed to hearing it by day. If, however, you hear it always, you cannot even catch its sound by an effort, for the commonness of it has deadened your consciousness of its presence. So an instrument made to record all sound impressions that occurred from sunrise to sunset, gave evidence of an enormous number that affected it mechanically, while they were unable to reach the mind at all.

The brain is so constituted that remarks roll off without attracting its attention, as criticism rolls off unsensitive natures. We listen, and yet do not catch the thought in the sound. This is experienced in the effort to follow the sermon of the ordinary preacher. He may shout for an hour in tones loud enough to be heard a mile away, yet few persons receive the ideas, for they listen without hearing. There have been many attempts to account for this double nature of the brain, as some have called it. "You are not listening to what I am saying," says an impatient person to another; and the other finds the last few words still vibrating on the nerve. He repeats them. "What did I say prior to that? What have I said dur-

ing the last five minutes?" He did not know. The fact that the last idea can be caught on the yet vibrating nerve of hearing shows that the brain may go back a little way and extract the idea out of the last uttered sounds.

Where an unusual noise has been introduced in a locality, everybody notices it for a few days or weeks; then it is not heard at all in the brain, though it is really heard in the ear. A visitor is annoyed by it, and you cannot even hear it by trying. This is also true of sounds not continuous, as the passing of street cars or railway trains, and even the screeching of locomotives. "How can your babies sleep when the whistles blow so loud and shrill?" asked a woman. "They are used to it," was the reply. City people in the country are annoyed for a while by the universal din of the night amid the generally profound silence; but very soon they are unable to hear the noises.

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Thought may be separated from voice.

This is the Ninetieth Principle. The more interest you feel in what you say, the more likely you are to reach the minds of others. Your voice may have no difficulty in reaching the ears of thousands as well as of one; but to be heard is one thing, to be understood is another; and to have your thought received is still more. You are heard when your voice is loud enough to reach the person addressed; you are understood when you enunciate distinctly; but your thoughts may not be received at all. This failure need not be ascribed to the obscurity of the ideas, which might prevent a comprehension of them; it is the commonest of all failures.

It is possible to read for an hour to a listener, expres-

sing only the simplest thoughts, and yet not be able to reach the conscious attention of the individual. In such a case the thought was not in the voice; the reader was not thinking of the ideas; or, allowing that he was, the listener was engaged in ruminations of a different character or of things far away. "I heard every word that was said," remarked the person addressed, "but I was not paying attention; so I did not catch a single idea." How is it possible to hear what is said, and not know what is said? That the sound lingers is well known from the fact that it can be picked up and carried into the mind and there interpreted.

This shows that the thought is separable from the sound itself, and that a voice laden with ideas may fail to place them in the brain of another. Of course it is true that a dead sentence may be revived and interpreted, as where it is read by the eye, or heard by the ear, and revived just as it is about to pass into nothingness. In such manner the voice, spoken in the phonograph, is taken out at any time and read into the conscious brain. Such methods are of value next to nothing, and lack all life; they certainly serve no usefulness, except in the merest mechanical way. That which appeals to the eye goes directly to the brain; that which appeals to the ear may die in transit. We look at what interests us, and can concentrate our attention at will; but we are compelled to hear all the ten thousand sounds that fill the air in the course of the day, and nature is kind enough to relieve the brain from the tax of knowing what they are or what ideas they represent.

There are two sides to the separation of the thought from the voice. On one we see the inability of the hearer to give due attention; on the other we see the inability of the speaker to think in his voice. It is a common occurrence to find these two sides represented in a single conversation more common among women than men; al-

though both sexes are given to the habit. Two young ladies are talking together; one speaks a hundred words or so, and the other starts in at the first pause for breath, saying, "Yes," or something as light, and going off at a rapid rate on a theme in no way connected with the subject first introduced by her friend. They proceed in this manner until there is something of specific interest mentioned, when the listeners catch the idea. It is generally scandal or a love affair. That the one who speaks, when the subject is not of vital interest, is not thinking of what is said, may be known from the fact that there is no tensity of ideas, and the train of thought, when interpreted, is not resumed unless it has something of unusual moment to keep it alive.

Similar to this most useless way of employing so great a faculty as the voice, is the tiresome style of orators, especially those in the pulpit. A majority of preachers, who read their sermons, do not connect their thoughts with their voices; in fact, their minds are far away. An actor who spoke his lines with vigor of sound, but with his whole attention on an outside matter, was told by a friend and admirer that he produced only a muddle in the minds of the audience. "Your voice was excellent, loud, strong and clear; you spoke distinctly; your enunciation and modulation were as good as ever; but the force of your voice was offered evidently as a substitute for your magnetism. How do you account for it?" "I can easily explain the difference. Usually my mind is on what I am saying. I know the lines perfectly. I need not think of them to speak them. To-night I was brooding over a little trouble, and I am sure that I did not utter an idea of the play; I spoke the words only." By his statement and that of his friend it seemed that magnetism is lacking when the thought is separated from the voice.

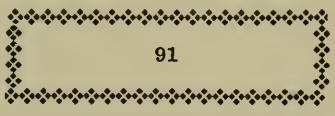
No more vital question can arise than that which relates

to the usefulness of oratory in the pulpit. In some churches the officials prefer that the sermons be read from carefully prepared manuscript, thus securing better structure of the sermon at the expense of native force and freedom of self in the delivery. A certain bishop issued a similar order to his ministers, and gave as a reason for it that they came to the pulpit on Sundays without a full preparation; they depended upon their ability to say what was in their minds, regardless of whether there was anything tangible there or not. This confession of the bishop was an admission that the clergy under him were either unable or unwilling to think out their sermons, to plan their structure in advance, to make outlines and notes, and to commit these to memory or to preserve them in a form for easy reference. The true art of extempore speech requires as careful a preparation as if the address were to be written and read. The bishop said that the sermons had been growing more and more rambling, some of them containing injudicious and carelessly formulated statements, showing lack of preparation and study.

When this disposition is analyzed it is found that a lazy person may speak better by having his manuscript before him, already written; that a lazier person will write down a few notes, and depend on the luck of finding ideas and language at the time of speaking, and that the laziest of all will come before his audience without advance thought, notes, outlines or anything else. Despite cleverness, natural ability, eloquence and everything that experience might add to his chances of success, he is bound to be a failure. Such a habit is injurious to the personal power of the speaker, as time soon proves. Not to be confounded with such slack methods, is the fullness of thought that comes when a theme has taken complete possession of the person; when he is so thoroughly charged with his subject that a mind brimful of ideas is but waiting for the occasion to give them utterance; for

the best of all means of getting ready is to live in the atmosphere of the subject until identities are lost by merging together. Such instances are very rare, however.

The principle is a vital one, and has its place in every magnetic life, though in lesser degree. What is called an all-around knowledge is too diffusive to be effective. Only a gaseous matter diffuses itself widely. A general education is of the highest importance; but he who would throw the blue fire must be full of his subject. No person can be diffusibly magnetic. This does not imply that he is to be of one idea, but merely of one at a time. He may wield the power all day long, controlling one individual after another, yet largely in the line of his mental operations. If he proposes to throw the red fire, the rule changes, and there he may hold sway over a greater number; for feeling, and not thought, is attempting the mastery of those who come within the domain of his influence.



The nervous energy throws the red fire of passion.

This is the Ninety-first Principle. In speaking of this law we shall revert to others that have been but partly discussed; for this will save repetition where several principles relate to different lines of control. By nervous energy we refer to the power, and not to the weakness, of the nervous system. A person is spoken of as "nervous," implying that he lacks control of that part of himself, or is fidgety, embarrassed easily, or cannot endure distracting things; he jumps a little when a book falls to the floor, or shrinks at the screeching of an engine; a small boy with a drum annoys him; the young lady who practices the five-finger exercises on the piano over his head distresses him three hours every night, and so on. Or

there may be a frail woman, like the womanish man, who is simply nervous regardless of outside occurrences; who broods over trouble, and magnifies it till the perspiration runs cold sweat down the spinal column; while another type is all unrest within, having the constant desire to fly out of the skin, as a little gentleman once put it.

True nervous energy is an accumulation of power; not the erratic action of weakness. It differs from physical and mental vitality in that it represents the passions; and these are here intended to include the moods and emotions as well. It is here that true magnetism shows itself. An explanation of what is meant by an emotion should be made at this place. The popular idea clothes it in tears or sadness; but there is no more sorrow in the emotion of laughter than there is in the emotion of malice. Whatever proceeds from the nervous system and is colored by its interest is an emotion. We cannot separate the muscles from the nerves when the physical expression predominates, but we can make the physical a representation of mere force, and so subdue the mind altogether as well as conceal all appearance of nervous interest; yet it is perfectly true that these three departments of our life are always associated. We all know what is meant by the predominance of muscles over mind and over feeling; we all know what is meant by the predominance of mind over the physical and nervous; and it remains to be seen what is meant by the sway of the feelings over the mind and muscles.

A person who is very much in earnest in saying a thing, creates a far different impression from one who shows merely a mental interest or a physical interest. The very same ideas, uttered from the fire of force, appear to have a different weight, a different meaning from that which is imparted by the fire of the mind or the fire of the passions. "Let him beware who offers insult to our flag," shouts the ranting orator in a volume of

force that might be grand if it came from a setting of quietude; but, as most speakers yell from beginning to finish, the noise they make with their mouths is always deplorable. "Let him beware who offers insult to our flag," says the argumentative speaker, and his glides and modulation, coupled with the peculiar emphasis which the mind alone can give, tell that his thought holds sway. Such a method cannot rant. It may hold true to the line of mental magnetism; it may unite force with thought; but as long as the latter predominates there can be no mere shouting. At such a time, and in such an expression the union of the two is most powerful. It needs only the third to make it irresistible.

The use of the red fire changes the effect, and the utterance is no more what it seemed at first. "Let him beware who offers insult to our flag." The force may not be lacking, but the voice is mellowed by the richness of magnetism; the nerves are on fire, the eyes aglow, the body is tense, the tones ring out with a solidity of strength that is manifest even in the quieter efforts; and all present can see a transformation in the man. The features are not the same. There is no dragging down of the head and chest in obedience to the law of gravity, but the body stands erect, firm, impressive. All these evidences of energy can be easily traced to the nervous system. What are its offices?

Whenever the interest is expressed by the nerves, it may properly be referred to as feeling. To say that a person speaks feelingly need not imply the use of tears or the drooping of the features. Joy is the outcome of feeling. It is not true that magnetism is created by such use; but it is the fact that it employs this method as the best channel of delivering itself. The word passion is a stronger term than feeling, as it presents more the idea of intensity; for which reason we refer to the leading emotions as passions. Of these there are the bright and

the dark. As night and day make the completed diem; as summer and winter for the year; as the good passions are rounded out by the bad.

As the emotions and passions spring from the moods and feelings of the nervous system, and as words come out of the mind, it is not easy to express the former by the agents of the latter. We all know that love is the reigning queen of this department; yet there are so many kinds of love that it is necessary here to adopt a technical definition. In the dictionary, and by popular use, a person may love husband or wife, father, mother, sister, brother, son, daughter, fruit, flowers, birds, cats, dogs, oysters, clams, dry weather, lettuce, cheese, the poor, the sinner, and a heterogeneous mass of everything and anything, all without sense in the use of the word, except in a few instances. "I love steamed oysters, but I hate fried oysters," is a common mode of saying two things, neither of which is really meant. Hate, and even dislike, are affirmative attitudes; to dislike a thing is to have a positive reason for so doing; while most persons merely do not like certain things, yet cannot properly say they dislike them.

The distinction between the love that may be felt for a person and for an inanimate object is as wide as affection may go. The woman who loves her pet bulldog has nothing more than an affection for the beast; and, because it has life and responsive intelligence, she would mourn its absence or its death. A man may love his companions in the brute world, his dog or his horse; he may love his gun, a tree, or a brook, if pleasant associations are called up by them; he may love his library, his favorite volume, a portrait; but all these emotions are properly classed under the term affection. The holiest of all earthly loves ought to be that which the child bears for the mother; perhaps it is the holiest; but the most enduring, the most faithful, the deepest and best, is that of the parent for the

child. It cannot reason, for it does not proceed from the brain. It is blind to faults in a remarkable degree, for it sees beyond the source of all faults.

Yet while it is proper to refer to parental and filial endearment as love, we are compelled to put them with others under the term affection; and, in our limited technical use, we include nothing in the word love except that strange influence which brings two hearts together under the command of the marriage passion. Of this we will speak later, as it is the mainspring of life. Opposed to this love is the dark passion of hate. These are the two poles of all animal existence, from the least to the greatest. Stepping aside from them, we come to the second group, in which hope is the bright star and grief its shadow. It is because of hope that we all continue to live, and because of grief that we seek to hope again. Shadows tempt us to the light.

It would seem as if these passions included all others; but there are classes yet to be considered. Pride is a bright, a lofty and an exalting passion, taking us where hope points the way. Its opposite is shame. Then comes resolution, the fourth of the bright class, with fear as its other pole. Excitement, the flame of labor, whereby the impulse of energy stamps genuineness on love, on hope, on pride and on resolution, is a bright passion. Its technical meaning is not the same as that popularly given it. Depression is its dark opposite. Here are the ten passions; five of them are bright, five are dark; and they include in their subdivisions and associate emotions all the colorable feelings of which the wonderful nervous system is capable of experiencing or expressing. In fact, most persons really experience the hundred emotions, while they cannot express more than a half dozen of them.

So important and so satisfying is it to an ambitious soul to develop the ability to recognize and to give true color to these variable moods, that we strongly urge every

reader of this volume, every true student of life, to spend six months in a school of expression, taking the whole art very thoroughly, and devoting the time solely to the professional course. By this is meant a balanced study and training, wherein every detail of objective expression is taken *at the same time* with every detail of subjective expression. Besides making the man or woman more useful in life to others, and besides finding it the very best means of acquiring culture that the world affords to-day if truly taught, it is the best aid to the study of magnetism. Many persons take the training in expression for these purposes only.

We will look at a few of these emotions, such as arise from the ten great passions or are associated with them, for the purpose of obtaining a better understanding of what is meant by the predominance of the nervous system in the expression of magnetism. In the family of emotions connected with love we find kindred feelings, the closest of which is affection. This differs as the objects vary on which it is lavished. Then such a mood as respect is well understood as belonging to the steps that lead up to affection and love, some claiming that it is a necessary basis for both these tributes, although such claim is not always sustained in the facts. Fancy is distantly akin to the general idea, and goodness also has association; but the attempt to show that all these emotions are interrelated would be profitless. They may exist in an harmonious group without actual kinship.

We can see why mirth, joy, flattery and ecstasy are rightly placed in the group of love, as harmonious with it; and thrill or animal passion of marital love may, under its technical name, stand in the same class also. The great passion that holds the pole opposite that of love is hate. In a group harmonizing with it are such emotions as those of defiance, disdain, contempt, scorn, jealousy, anger, treachery, revenge and rage; the last being the

climacteric motion of hate. Passing to the bright passion of hope, called a passion simply because it is the central life of its group, and not because it makes its owner passionate, we see the harmonic colors of peace, mercy, reverence, ambition which inspires hope, prayer, longing, wishing, trust and faith. The opposite pole of this passion is grief, and it is grouped with disappointment, regret, sadness, sympathy, melancholy, disconsolation, desolation, despair and frenzy. Each is different; each comes from a fixed color; and it is in the predominance of the nervous system that each is possible. For the highest magnetism you must eliminate the dark passions.

Another of the bright passions is pride. In its group are sacrifice, dignity, triumph, nobility, patriotism, eloquence, solemnity, sublimity and grandeur. The opposite of pride is shame, with its harmonic group of anxiety, petulance, humility, repentance, guilt, murder, remorse, agony and desperation. The fourth of the bright passions is resolution, and its colors include resentment, warning, threatening, challenge, courage, recklessness, daring and intensity. These are opposed by the passion of fear, the group of which includes the emotions of superstition, stealth, apprehension, alarm, fright, awe, terror, horror and frantic fear. The last of the bright passions is excitement; in its group are doubt, wonder, perturbation, surprise, bewilderment, amazement, embarrassment, insanity and madness. These are bright in their activities only, being a series of unsettled conditions through which the better is struggling with the worse, and thus feeding the flame of existence. All fire and all light is the result of chaotic excitement of particles. We would think that this passion had no opposite pole; but an examination of life shows that depression is the exact opponent of excitement and is always its reaction. With it, in an harmonious group, are the decrepitude of age, the willingness of resignation, the

falling to sleep, dizziness, fainting, the physical color of pain affecting the nerves, the cataleptic state called trance, the purpose of parting with life as in suicide, and the fading away of the world in death. Here, in these one hundred emotions, are all the moods of human life, running the awful gamut from the sweet temper of peace to the black mystery of death.

If you will look into these many expressions of the nervous system, you will find all of them free from the control of either mind or body. They are peculiarly the progeny of the feelings, and come out of a different department of the body from thought or force. They are powerful enough to control the physical life, for by their influence the latter may pine away into sickness and emaciation. They are rarely ever subdued by the mind. The man in love will hardly think of other things; he certainly could not reason himself out of it if he were sincere. Facts may awaken one out of a thin dream. Even the emotion of goodness is free from all mental calculation when it is abiding and honest; for if a person is good because the judgment decrees that it is the best policy, the goodness may fly away when it is no longer politic to preserve it.

The action of a passion or an emotion may spring out of the mind; but then it is a piece of acting, creating a delusion. This is the method of the hypocrite, the dissembler and the actor. Some feign goodness, respect, affection, love, joy, reverence, trust, faith, regret, sadness, sympathy, despair, sacrifice, dignity, nobility, patriotism, anxiety, humility, repentance, warning, threatening, courage, surprise, insanity, sleep, fainting, and no doubt many others; while the professional actor is in duty bound to assume all moods as the occasion demands. So long as the assumption is mental, it must lack naturalness; but it is true that magnetism enables a person to step from the pretence to the fact. Herein arises the

question as to how much the lack of honesty is liable to defeat the power of magnetism.

It is true that dishonesty is unmagnetic. This cannot be denied. The lawyer who utters an untruth to the jury may shout it, declaim it, pound it at them; yet he cannot charge the assertion with any true fire. It is false, and as such is a discord. He must believe in himself and in the fact before he can hurl the bolt of fire that shall burn its way into other men's hearts. He may step into the role of the actor, and thereby win himself over to the conviction. The character of the drama is a reality in the realm of fancy; it lives, moves, acts, talks, feels, and takes on humanity; and this the actor must realize. He first studies the part as something separate; but little by little he enters into it, until it has no separate existence; the two are one, and what the character feels, the actor also feels in full reality. This fact does not involve the old discussion as to whether he can act without feeling the effect of his powers. Some claim that the emotion may sway the audience and not the actor; others, that it must sway both alike. Either of these propositions may be separated from the one we have made; our claim being that no actor can express magnetism until the character he portrays is fully absorbed and made a part of himself, so that what the character feels the actor feels. It seems to be a fact that the stronger he is, the less he, as an individual, is affected by the portrayal; that the more smoothly and perfectly he is blended into the character, the less wear and tear is produced on his own system; while, on the contrary, the weaker he is, the more he is upset by his portrayal, and the more credit he obtains for his efforts.

From these associate considerations it would seem impossible to discuss the present principle without becoming involved in other matters. It is important, however, to come back to the question of the assumption of an

emotion that is not in reality honest. The lawyer may know that his client is guilty. Rufus Choate, who won all, or practically all of his jury cases, was in the habit of compelling his clients to tell him the truth, so that he might be better prepared to meet the dangers that would arise at the trial. Choate was the most magnetic man at the bar, excepting Daniel Webster. When they met as opposing advocates in a case, it was decided on its merits; otherwise it was decided by the magnetism of the counsel. In the preparation of a trial, Choate gave it much thought; he idealized his guilty client into one who was innocent; and, throwing away the bad for the unreal, he made the former cease to exist, and the latter he changed into the real. He was the consummate actor, who could compel himself to believe with a fervid sincerity in the character which he assumed. On the same principle, the minister who wins the public by his magnetism, yet who is a consummate rascal, possesses the power of stepping into a character not himself. He becomes the advocate of a goodness that is not his own, but dwells only in the life of the fancy.

92

Magnetism creates a double life.

This is the Ninety-second Principle. It would seem at first as if the tendency of this power in a duplex direction would be pronounced a most serious fault, and relegate it to the ranks of evil agencies. But the fact is just the other way. The power to step out of one's self into another being, that is, into an ideal assumption, is always applied to a self that is bad. The ideal is always better than the real. We have in mind a clergyman who had a wonderful fund of magnetic energy, who preached effec-

tive sermons, who won many converts, most of whom remained true to their profession of faith even after they knew this preacher was not honest; yet, in spite of these merits, this man was a gambler and a debauchee.

In analyzing his history as compared with his character, we find that he had always been going wrong from earliest boyhood, having set fire to a barn on one occasion, stolen tools on another, and committed numerous thefts. At the age of eighteen he ruined a girl of fifteen; moved to another State, where he repeated the offense with a girl of fourteen, and married her out of respect for her father's demands, on whom he threw himself for support. He was not lazy. The father-in-law actually stimulated him to think better of his conduct, but saw that his whole character was saturated with evil. Then came to the young man, as has come to others of the same mold, the desire to enter the ministry. He thought it over for a year or two, but an unexpected affair attracted him to the ocean, which he followed for several years, leaving his child-wife with her parents. While at sea, he arose out of his lower self through the pretence that he was an evangelist preacher.

This statement was made to the captain who said that he seemed like a runaway criminal. Then came the thorough duplicity of his nature. He practiced continually the art of coolly preserving his nervous forces, and found himself magnetic. He conceived the idea of becoming a great preacher in a far-away land, under an assumed name. More and more he calmed his wild energies, and gained self-control as well as power over others. He assumed the attitude and carriage of a preacher, spoke to men in groups on Sundays, and actually impressed them with his sincerity. Knowing that his earlier conduct was a contradiction of this pretence, he was shrewd enough to account for it by remarks of the following tenor: "Boys, I am not the good man I wish to be.

I was born in sin; as a boy I lived in sin, and now, as a young man, I feel that there is a devil in me seeking to drag me down. If I let this evil propensity control me, you know what I would be like. I believe that every man has two angels in his life; he can follow one or the other. I want to follow my better angel; but, boys, I cannot at all times. The fight is harder for me than for you, because your evil nature is not so bad as mine." He unintentionally hit the truth.

So impressive and convincing was this confession that he received the credit of being sincere. The captain believed in him; and, at ports where they could find books, the two made purchases, in order to assist in the young man's sea education. In writing to a friend, the captain declared that this "preacher" had made his crew into new men, and that he never had such good government on board ship. Later on he gave him a letter of introduction to a friend in Australia, vouching for his honesty of purpose and his ability to influence his hearers. As the pretender afterwards confessed, this was the great thing he most desired; it opened to him his future. All he now needed was faithful work, study, and a lofty ambition to reach the topmost round of the ladder of fame. He failed because he lacked breadth of mind, and was not honest.

But the point of importance is the temporary genuineness that his magnetism gave him. In that far-away land he entirely subdued, or covered over, his evil side; then, finding it impossible to get out of a rut that prevented his further rise, he came back to America after being ordained. He was now unknown, and his name was new, for he entered the service of the ship under an assumed name, and this was adopted ever after. In Australia he gave evidence of sincerity in his ministry; so much so, that he was loaded with credentials from men of influence; and, as a test of the force of these, it soon

became known that he was missed there. A larger salary was promised him to return. He was restless, and sought greater opportunities for rising, hence came to America, where he hoped to realize his ambition. He argued that he might evade meeting the persons whom he had wronged, if he kept out of their communities, and that when his fame and usefulness were very great, his youthful errors would be overlooked. This was true, for a man of force might master the indiscretions that stand out against him in a remote past. But what about the cauldron of evil that was seething within him?

He was still a man of pretence relying on the duplex nature which magnetism gave him; therefore he was the creature of an influence that must fade when the influences waned. He was unsafe. Soon the magnetism was neglected. He ceased to try to maintain it. He believed that the ability he had shown was due to an inherent power born in his evil self; and he fell back upon it. Then he was ruined, exposed, arrested and sent to the penitentiary, all without having his name and former identity discovered. In speaking of his career and fall, he said: "I was a different man when preaching. The power within me drove out my evil self, and made me another being. So much was I impressed by this fact that I came to believe that some good man had come to me, and was doing the talking. It was not till I got home from the services that I realized how bad I was, and what a pretender I had been." It is on the same principle that the actor is enabled to step into a character far different from himself; yet he can do so only through magnetism.

In the case of Dr. Jekyll and Mr. Hyde the evil character is hypnotic; and this must not be confounded with the duplex life to which our principle refers. A man may at times step into an evil rôle, through the process of hypnotic change; and this change may be superinduced by an idea, a fear, an influence or a mechanical agency; all of

which we have fully considered in a preceding realm of this volume. So much of duplicity in the life of Jekyll and Hyde as is unreal, or is dependent upon the notions of alchemy, we have nothing to do with, as that phase of the case must be read with Jules Verne's trip to the moon. The world has many really double lives. When the normal is of average purity, and a drop ensues, or the duality is normal good and assumed bad, the assumption is not due to magnetism, but to hypnotism. Magnetism never lowers a human being.

The distinction is one of importance, and is worth looking at. We see a good life suddenly fallen. It has been in reality a good life; not a pretence, nor a piece of acting. It is changed to one of a duplex nature. The most common case is that of a business man, living at some distance from his place of business. A woman throws over him an hypnotic influence. He may have met her very probably, or she may be in his employ, possibly his typewriter or stenographer. He becomes infatuated by the hypnotic idea, which may emanate from her or may arise from his own thinking of her, either of which would lead him away from his good judgment. Now begins the double life; the normal is a pretence; the abnormal is evil and real. He will soon need magnetism, or the pretence must fall.

On the other hand, a man who is of a diabolical character often wins a fair reputation by the aid of magnetism. This is because the pretence does not cause a departure toward the bad, but toward the good. Magnetism in duplex lives never aids the real, but always the pretended. The real is never good, the pretended is always an assumption of good; therefore magnetism in duplex lives is the ally of the better side. Remember this, and do not blame the power. Its drift is always heavenward. Not a case can be cited where magnetism has even allured a human being downward; and, on the other hand, never a case has been known where hypnotism has allured a man

upward. We refer to the semi-hypnotic state which does not pass into sleep or into stupor of any kind, but merely dazes the faculties or suspends the judgment. The cure for this is found only in the study of magnetism, which, if anything can, will destroy the meaner self.

93

Intermittent stress is the carrying power of feeling.

This is the Ninety-third Principle. We seemingly step aside to examine a law that is generally unknown in the study of magnetism. It is not entirely new, having been personally taught for many years as one of the secret exercises in the most potent form of this art; but this is the first time it has been published. We must take the matter up as from the beginning; and, even if you are familiar with it, others may not be; so that a full explanation is essential.

By stress is meant the use of the voice under some impulse of feeling. In conversation that is uninteresting there is no stress in the voice; it is then called a dead voice in the art of expression. But when the converser wakes up to some feeling he cannot help the use of stress, of which there are eight. If the sentiment of beauty predominates, the voice will instinctively fill out the syllables giving them a fullness suggestive of richness. This refers to flexible voices coupled with minds that have words at command ready and fit to use. It does not embrace such cases as are met in the commonplaces of life, where there are no tools of the mind in the voice. Wealth cannot give these tools, nor can it impart stress to voice. The daughter of the millionaire, who has seen the vale of Chamouni in the Alps, could say no more than that "It was perfectly splendid, you know; the peaks were awfully high, you see; and I just thought how fearfully nice it

was.'' Her voice could have no stress. The style of delivery must have been broken and jerky as the chop sea of a bay.

It seems then that there must be at least the ordinary means of expressing one's feelings, before stress comes in. It is easily cultivated, as are most all the tools of expression. He who would say grand things must have words to picture the ideas; but they fall short of their effectiveness if not accompanied by stress suitable to the stature of the mind. So these variations of the voice go on through the eight elementary stresses, and then their endless variations come into play, giving new faculties to the mind and body. It is on this, as on other accounts, that the full art of expression should be specifically studied in a six months' course in some reliable institution.

But the only stress that concerns us at this place is the intermittent; and this we will proceed to explain and to illustrate. Feeling of every kind affects the diaphragm, that large muscle that constitutes the floor of the lungs. Under great excitement this organ, for it is so termed, is violently agitated. In weeping, it not only causes the whole chest-frame to heave, but gives the voice its trembling sound, from the jumps to the finer runs that indicate suffering. An imitation of weeping is the quickest means of ascertaining what is meant. This is a strong intermittent action, too strong to be called stress. It is rather distress.

Let the mood be changed to the other side of our nature, and the agitation of the diaphragm will give vent to laughter. The great muscle rises and falls with considerable force, while its effect upon the lungs is to cause the chest to rise and fall also, and the voice has a rhythmical sound, due to the same vibration. We mention these extremes because they are easily analyzed. In listening to an unmagnetic voice, we notice its deadness,

and particularly its lack of stress. Again, in listening to a voice that is known to be magnetic, we perceive a sensation as of vibrations too fine to be caught by ordinary observation. Anatomy tells us that the diaphragm is active in proportion to the strength of the feeling which takes possession of the body. From this fact there is no escape, nor has it any exception.

Any general reading upon the subject will confirm the statement that the diaphragm expresses the degree of feeling that controls the body. A very important event will cause it to vibrate, not violently, but in a fine though intense action that is powerful even in its minuteness. The voice shows a strong degree of the intermittent stress, but not so much as appears in the tremolo, which is an affectation of some singers. There is really considerable agitation at the diaphragm. Its fine but decided movement reaches the abdomen, and vibrates its contents so that, in a majority of cases, it results in looseness of the bowels. This tendency to diarrhœa is chargeable solely to the churning of the intestines by the motion of the diaphragm. This experience has been frequently noted by nearly everybody; and some persons have accounted at last for their proneness to this disorder when excited.

The magnetic person is tense from center to surface of the body. A tense muscle is vibrant. It does not shake or tremble, but it vibrates in a measure so small as to be noted only in effect. Such a condition involves the whole body. The diaphragm is the first part to catch the sensation; it takes it up, and sends it to all extremes. The voice is supported on the diaphragm, for it is a solid air column in effect, having its base on this great muscle, and changing from air to tone as it passes the edges of the vocal cords, the glottis lips of the larynx. The difference between the voice and stress is a plain one. Both are vibrations; but those of the larynx are exceedingly small, fine and close together, the slowest of them in the

ordinary pitch reaching an enormous number per minute; while the vibrations of the diaphragm are very much less. In weeping they do not average one to a second; in laughter, not more than five; in the tremolo, not more than five to eight, and in the fine stress, when magnetic, not more than ten to twenty.

The learning of the intermittent stress, so as to adopt it readily, is always an excitement to the diaphragm and through that organ to the whole nervous system; just as the quick action of the tense eye will excite the magnetism of the brain, and invigorate both the eye and the brain. Some exercises are like a match applied to a magazine of gunpowder, needing but little to produce much. The artificial use of the intermittent stress is of value because it enriches the voice to a very high order of beauty, and it sooner connects the tones with magnetism than if it were forced to come naturally. It quickly becomes natural in use when habitual.

The right degree of the intermittent stress should be acquired by practice. This is brought about by reading any line in a tremulous tone until the nerves, by their vibration, bring tears to the eyes. This is, of course, artificial. It may require days or weeks to vibrate the tone until the tears start. If you cannot start the vibrations, then adopt the following drill exercise: Fill the lungs full of air; open the mouth about half an inch at the lips; let the air out slowly and steadily in the sound of "Oh!" prolonged, say ten or twenty seconds in time; place the flat of the hand on the lowest bone in the middle of the lungs, in front of the lower chest, just over the stomach, and with the fist of the other hand pound the back of the first as rapidly as possible while making the tone "Oh!" The result will be a wavy vibration of the sound as in the tremolo.

The purpose now is to connect the wave-movement with the voice while omitting the use of the hands. This

is done by continuing the former assistance for a while, starting the tone with it, then removing the hands. It will be found that the voice will go on by itself. Then the tremulo must be reduced to that point where the ear can hardly catch it as a vibration. Adopt this into your voice on all occasions, ordinary as well as special. Never allow a person to suspect that your tones are vibratory, or that there is any change in them, for the affectation will defeat the purpose, besides being foreign to the true intermittent stress.

94

The nervous system must be in harmony with the emotion.

This is the Ninety-fourth Principle. It is of the highest importance in the effort to control another or others. We have named one hundred emotions, in groups of ten each, under ten great passions. Each emotion is a vital and preponderating condition, capable of taking supreme charge of all the faculties to such an extent as to lead them, though not necessarily to divert them out of the channels of their best usefulness. All magnetism should be captained. Every mood should have leadership.

It is then of very great importance that the emotion to be impressed should be fully understood, and that the nervous system should be brought into harmony with it. This is really the work of magnetic coloring, and can be acquired only by practice in cases where it is unknown. It is a rule that when a color has once been acquired it cannot be lost; or at least may be readily summoned at any time when the person is able to concentrate his whole attention upon it. Without this complete interest in what you are doing or saying, you could not be fully in

earnest. No lover can win the object of his adoration if his interest in her is dulled and weakened. He may ask her the pivotal question at a time when she is so much in love with him that she will lose no time in delivering the affirmative reply; but this is not winning her; it is merely taking what is offered.

Of all questions that are asked more frequently than the whole remaining categories combined, is that which seeks to know if a woman may be won without love, or if a man may likewise be caught. In other words: Is it possible for a man to win a woman who does not love him, or whom he does not love? Is it possible for a woman to win a man who does not love her, or whom she does not love? Here are really four conditions, for a woman's love is unlike a man's. A harder question than all is this: Is it possible to win the love of one whom you do not frequently meet; or, can magnetism reach beyond the glance of the eye or the tones of the voice?

We are coming more closely to the solution of these problems as we progress, page by page. There are laws yet to be presented and understood before the question can be answered. We mentioned love as the most common of all the emotions, and the greatest of all the passions. It is quite clear that no person can hope to win who is not in earnest; but that earnestness may be actual or magnetic. The latter idealizes an assumption until it is felt as an honest fact. Take any of the everyday emotions, as they are named, in expectation at least. Goodness is one of them; affection is another, pride another, and so on. If the magnetic mood must pass through one of these, there must be a harmony between the nervous system and the emotion.

At first glance it would seem as if it were not possible to employ more than a half dozen of the one hundred emotions which we have named; but, when they are understood in their technical bearings upon this question,

it will be seen that nearly all of the dark ones must be avoided by careful study to that end, while a majority of the bright ones are necessary channels of magnetic influence. Of course, if your life is limited to a few common emotions, you must work in those, or else set about getting others within the range of your powers.

A mental assertion should accompany the energy of the will.

This is the Ninety-fifth Principle. It is not easy to find words for this principle, as it includes something not translatable into language while retaining its true meaning. The will is an agent of great energy when magnetized. Let any man or woman acquire magnetism by mechanical exercises; then place behind it a living determination, and few persons can escape feeling the influence that is directly wielded. The only deterrent in getting results is because of the fact that the power is not given form. The wish of the mind is of the chief importance, and speech is necessary for its expression.

If a ghost were to come to you and chatter unintelligible noises, you would not know what it said simply from seeing or hearing it talk. Ideas to you are not ideas in any language that you cannot understand. Even the voice of a presentiment, the meaning of intuition, or the motive of sub-consciousness is wasted if not put in words that you are familiar with. Many a person, talking and understanding but one language, has caught the ideas that were formulated in the brain of another who could not use or even have knowledge of the language of the former, as though an English speaking person divined the meaning in the mind of a Russian, while neither knew

the language of the other. This is explained on the ground that the Russian tongue is known by some one who speaks English, and sub-consciousness is able to connect the two with wonderful swiftness and keenness. It may be explained on the other ground that all ideas live regardless of words, and pass as ideas, each having form as words in individual minds; meaning that if one person could send his thoughts into the brains of a Russian, German, Frenchman and Italian, whose language he knew nothing of, the ideas would resolve themselves into the several tongues as needed for interpretation. Thus, if an Englishman were to send the idea of a chair covered with plush of red color into the heads mentioned, he would see clearly in his own mind the form of the chair, the quality and nature of the goods and the color; which, being ideas, are given life in the respective brains where they find suitable words according to the language of each. This is not difficult. If persons of four nationalities enter a room and actually see such a chair, they will not be at a loss to find the suitable words for expressing the details.

A mental assertion takes just the shape we have endeavored to describe. It prevents a wild presence of energy and determination, uncoined and unshaped. The gold has value because it is given form and carries its meaning on its face. Let it be a shapeless mass, and no merchant will receive it for money until its value is given the certainty it requires. Will-power is most powerful when it is most definite and most defined. We often meet persons who do not have the slightest idea what they wish, or what they intend even. The aimless speaker is the most tiresome of all. Not only does he drift and wander to and fro, but he scatters his energies to the winds. Some are magnetic in the sense that they have a vital energy at the start, which has been accumulated from previous habits; so the first few minutes of their

address ring in the genuine tone, and the warmth of magnetism is distinctly felt; then they either forget what they are driving at, or are confused in its conception, and the effort fails. This is a common experience; and what is true in speech is true in every other use of the faculties.

The mental assertion is the formulating of the purpose into exact language; in brief phrases, if possible, and adhering to the form until it is accomplished, or until the greater end can be achieved by substitution of something better in effective power. "What I will to be done, I speak mentally over and over again, with all the energy, the fire and the determination of my whole nature," says a man who rarely ever fails where he considers the attempt worth the effort. The fact is, very few persons really know what they wish; and fewer still have the power to formulate a determination into fixed language. "Call on him, and ask him to subscribe for this fund," says the chairman of the committee to the member who is charged with the duty or privilege of raising a certain proportion of the funds needed. The effort is unsuccessful. The man was asked, that is all. The solicitor did not at any time determine to succeed; nor was there either magnetism or a formulated purpose to win.

Contrasted with this failure is the effort of another who calls upon the same man. There is magnetism to start with; there is a knowledge of how to use it; there is the will-power; there is the diplomacy which seeks to reach the man by the channel of motive; there is the fixed determination to win, and there is the mental assertion behind the magnetism, the will and the determination. The man said afterward: "I knew by the look in the face and the tones of the voice that I was to be overcome. I saw at once a determination to obtain my subscription, which was lacking in the first member who called on me for the same purpose. I realized the hopelessness of obstinacy, and gave in speedily." Here we learn that

fixed magnetic determination, taking full possession of the person, may change the face and alter the voice. These are effective weapons, if they reduce the opposition early in the conflict.

The language used when the mental assertion is behind it may be of interest to our students, and we will try to reproduce a few conversations at those vital points where the forces of the superior party are doing their best work. Let us compare the two sides. One has acquired magnetism by mechanical practice and by conserving his energies, instead of allowing them to run to waste; he has learned by principles or laws the use of this power; he has marshalled his warring forces into one army of united energy; he has formed a tremendous will; he knows how to fix the goal of an irresistible determination; he speaks the purpose of each act by a mental assertion which is a flame of intense fire; and then he goes in to win. Against this array there is nothing; there is possibly no magnetism, no determination, no union of energies; only the scattered forces, perhaps, of an obstinate mind, or a set will that cannot withstand an appeal to motive. Still it is better that giants meet and impart more skill by requiring its use.

Let us look at the conversation by which the subscription was secured. In this and other conversations the chief movements only are preserved:

Solicitor (entering, determining to obtain the subscription): "I am glad to see you, Mr. F. I have come to see you on a matter of importance."

F.—"Of importance to me?"

S.—"I think you will agree with me that it is." (Mental assertion: "I know you will agree with me that it is.") [Had the mental assertion been made openly, the claim that it was *known* to be of importance to him would have at once challenged his obstinancy; and this should be avoided if possible.]

F.—"A subscription, I presume."

S.—"That is it. We expected something from Mr. H., but he does not like music, and says it is better for the people to get along without concerts. The young folks soon go astray if something is not done for them. They find it hard work to amuse themselves. The band has generously offered to give two concerts a week for the price of one."

F.—"Why does H. decline to subscribe?"

S.—"He gave as a reason that he could not afford it, as his business was not as properous as usual."

F.—"Do you think I can afford it any better than he can?"

S.—"We all know that times are hard, and that many of our best business men are running behind. Some will undoubtedly have to suspend. Report classes you with the more successful class." [This reply was not forced in. It very cleverly took advantage of the opening offered by F. when he asked if it was thought that he could better afford to give than could H. He was sensitive on the question of public opinion as to his prosperity in business. S. was waiting for a motive to develop, and saw the opportunity here.]

F. "How much do you want?"

S.—"No more than you feel you can easily afford to give." (Mental assertion: "You are able to give twenty dollars. I know this.") [Whenever a magnetic person suggests an idea to one who is seeking to settle a matter to which it relates, the idea is always conveyed to the mind of the latter. This is very clear proof of the fact that impressions are sent from one person to another by the waves of the ether-sea. In genuine cases no failure ever occurs in this experiment.]

F.—"I did not intend to subscribe for this object."

S.—"But you did not fully understand its import." (Mental assertion: "You WILL subscribe for it.")

F.—(Takes paper, and puts his name down for twenty dollars): "There; I judge from what you say that it is money well invested."

In discussing this matter with a friend, F. said that S. was full of magnetism at the time of coming in. Both were very much interested in the study of this art; S. having been engaged in developing its culture for two years, while F. was taking it up at about the time of the above meeting of the two; though neither was aware that the other was interested in the subject. F. had personally known S. for several years, and had noted the change that had transpired both in personality and force of character since the study of magnetism began.

After the success in the foregoing case, S. went to H., who had previously refused to subscribe for the fund, as already stated. But it is also true that F. had similarly refused, a detail that escaped his mind in the conversation with S. The solicitor now took the place of one who had employed no method at all in seeking the contribution. It was a statement of the purpose, the asking of whatever amount he would be pleased to give; a refusal, a continued begging, and a disagreeable termination of the interview, in which H. hinted that he was busy and would like to be left alone. S. now called upon him to go over the same ground. The difficulty was that H. naturally had some magnetism, but had no knowledge of how to use it or how to marshal his energies; so they ran to waste, and his business was really running down.

S. (Entering with a fixed determination to secure the contribution)—"I am engaged in the unpleasant task of asking our citizens to assist in maintaining a series of concerts this summer."

H.—"Yes, I know. I won't give anything. I have been called upon before, and have flatly declined. Giving is a voluntary act, not one of compulsion."

S. (Looking H. in the eye with mental assertion: "You

will not flatly decline this time.")—"I have not said that I called to ask you to contribute to this fund; I only said that I am engaged in the unpleasant task of asking our citizens who are able to assist us in accomplishing this end. Some may give us money; but occasionally there are business men who have felt the depression of the times so severely that they ought not to be asked for money. One of our committee called upon you some time ago, and we owe you an apology."

H.—"An apology? For what?"

S.—"For asking money. We know that you are interested in the concerts, not for yourself, but because they lessen the evil among the young folks by lessening the opportunity for temptation. We know that you are, and always have been, public-spirited, and that your sympathy is always extended toward any movement that will benefit the rising generation." (Mental assertion: "You know the concerts will be of great advantage to the public.") [If the remarks had gone further, and accused H. of not being able to pay out money, it would have angered him and spoiled the whole interview. It left the idea suggested but not stated, and it was sufficiently in doubt to afford a puzzle to H., who was disposed to follow it up.]

H.—"I do not require an apology. What do you expect me to do?"

S.—"I thought I would call and let you know how I am getting along. I was sure you would be interested."

H.—"Do you mean to say you called for no other object?" [Here H. was exerting magnetism in the doubt he stated, for he came quickly to a focus in challenging the absurd idea that S. called for no purpose other than to convey an apology. S. saw the disadvantage under which he was placed; he realized the magnetic force of the emotion of a doubt, when genuine, and it was his duty to shift the mood.]

S.—"My object in calling was to see you, to confer with you, to ask your advice, if you will give it, and further to ask your aid in reaching M., who is either about to suspend in business or who uses the idea to keep us away." [Here S. came back to the hint of non-prosperity, but struck at H. without appearing to do so. He hit H., for the latter squirmed, remembering that he had given it as an excuse for not subscribing that he could not afford to do so.]

H.—"What advice can I give you?"

S.—"Well, we need a certain amount of money, but are thirty dollars short after exhausting the good-will and the resources of the community. There is but one other person on whom we can call, and that is M.; but he refused us so flatly that no one dares call on him now."

H.—"He won't give thirty dollars? What is the largest subscription?"

S.—"I believe F. gave twenty dollars."

H.—"Are you sure?"

S.—"Yes. Here is his name."

H.—"How did he come to give so much as that?"

S.—"He thought the object a good one. It is a sad thing to allow our young men and young women to go about with every temptation alluring them away from home. The absence of some form of public pleasure or private assembly creates a void and makes the town dull. Then it is that the devil suggests evil. Two concerts a week in the open air would become occasions of importance and fill this void of utter restlessness." (Mental assertion: "This you know to be strictly true. Money could not be better invested.") [It will be seen that S. was careful to avoid giving offence to H. by conveying too broad a hint that F. was prosperous in business, and offering this as a reason for his willingness to subscribe. It would have been too direct a charge that those who did not contribute were too poor to do so.

The utmost care must be taken to please. S. thus far has succeeded in keeping the prosperity question before the mind of H., while appearing to ignore it. The inquiry of H., as to why F. came to give so much as twenty dollars was a trap to see if S. would hint that F. was sufficiently prosperous in business to admit of his contributing the amount.]

H.—"If F. gave but twenty dollars, how can you expect M. to give thirty, when M. has refused to give anything at all?"

S.—"Most men who refuse to give money to worthy causes are likely to change their minds. I am not able to convince M., and have not attempted to do so. Instead of calling upon him myself, I thought you would be willing to see him, as you know him better than I do."

H.—"If I called on him I would make him subscribe, but he would not give thirty dollars. I think fifteen is his limit. I will tell you what I will do. If you will let me put my name down for fifteen, that will leave a similar amount for him. You would stand a better chance of getting half of thirty than all of it."

He did as he said, and then asked in a voice tinged somewhat with pride: "Now, suppose you fail to get the last fifteen dollars out of M., what will you do?" S. could not say, but hoped to win from M. H. was sufficiently interested to ask him to send him word how the interview terminated. It seems that S. had enough knowledge of the use of magnetism to realize the importance of working through a motive, as stated under one of our principles. He did not go blindly at M., but ascertained what he could of his motives, his wishes and general disposition. He found that M. was an ardent believer in the temperance of young men, and on this idea the interview was managed.

He spoke of the balance needed, and asked M. to assist him in thinking up the way of getting it. He then said

that, when public concerts were given, it did great injury to the business of the saloons, and also kept young men from being tempted to questionable resorts. He hinted that the saloonkeepers were angry at the prospect of the concerts doing harm to their trade. With adroit skill and magnetism, S. succeeded in obtaining the fifteen dollars. Of his victory he notified H., and afterwards F. But he took greater pride in reporting to the chairman of the committee. It was a triumph for magnetism. There was no chance to doubt the usefulness of the special power which he had acquired. Above all was the peculiar effectiveness of the mental assertion, which seemed to live in his mind, not always in words; for it springs more from feeling than from thought.

Magnetism in repose does not seek the eye of another.

This is the Ninety-sixth Principle. The old notion that honesty seeks the eye of another, and dishonesty avoids it, is not so true as it might seem. The farmer who had read in an almanac that it is not safe to deal with a person who could not look you in the eye, lost a large sum of money by pinning his faith to one who could look at him all day long. The question involves a number of considerations. In the first place, the more honest of two persons may have weak eyes, and the more dishonest may have strong ones. Then, the former may be facing a strong light, while the latter may have his back to it.

Whether for purposes of magnetism, or otherwise, it is a good idea to sit or stand with your back to the light, thus saving your eyes. This is good advice when alone, for neuralgia, headache and weakness of the sight are

often due to an attempt to read or work with a strong glare directly in front of the eyes. Some sharpers, in conversation, make a great deal of this point; they work around the individuals whom they are addressing until the latter are at a disadvantage. We saw a canvasser, a bright, talkative young man, out in the cornfield one morning, so placed that the farmer to whom he was talking had the light in his face and was blinking like an owl that comes suddenly upon the glare of a lamp.

It is true that the practice and use of magnetism will give strength to the eye. Every student of this art should become perfect in the various movements provided in the earlier pages of this volume, in the Realm of Attainment. Then the eyes may withstand every glare, and any position may be taken with reference to the light; although we recommend always to secure that which avoids facing the light if possible. Little advantages help. It would not do to allow the individual to know what your purpose is in taking any particular position. If you are unfavorably placed, let some detail of the conversation act to cause a shifting about, which may be done quietly.

It is rude and unmannerly to stare at another person. It often attracts attention; and when it does, the criticism is unfavorable. If you look into the eyes of A. without cessation, he may think you one of those ultra-honest creatures who can always prove their integrity in this way; but to entertain such an opinion, A. must be very verdant. A little practice at gazing will soon enable you to look at anything or anybody with the most unflinching stares. In good society, what would be thought of it? More than one case of insult to women has been charged to the impudence of the fixed gaze. In the South, some years ago, a father challenged to a duel a young man who had looked continually at his daughter, although the latter was unconscious of it. A French comedy is

founded upon the same plot, except that the offender was looking at an object near a lady at the farther end of a drawing-room, and the irate father mistook the point on which the gaze made its focus.

Let a man look steadily at another man, and the latter would invariably ask what was the matter; was anything wrong? A husband, who cast a magnetic stare, as he thought it was, toward his wife, was met by a look of wonderment and the query: "Is my hat on straight?" The following "guides" should be committed to memory for immediate application at all times:

1. Never open your mouth, except for a well-defined purpose.
2. Never speak to a person unless your active will is behind the words.
3. Never touch a person, unless in so doing you think some thought pertinent to the occasion and applicable to him. Direct that thought to him, and connect it with the touch.
4. Never look a person in the eye, unless you are thinking of something which you are mentally saying to that person, or unless you are speaking aloud to that person.
5. Gazing, when the mind is not saying anything, is mere staring.
6. When being addressed by a person whose magnetism you fear, always look toward him, but not directly into his eyes.
7. Looking into the eye of a person whose mind (either orally or mentally merely) is saying something to your mind, while your mind is saying nothing in return, subjects you to his power temporarily, and deadens the magnetic action of your brain.
8. If being addressed by a person whose magnetism you fear, and you wish to test your magnetic strength, look him directly in the eye, and while he is talking, repeat after him (mentally, of course) the thoughts he

is expressing. During any pause, repeat mentally, "My will-power is stronger than yours," always gazing firmly into the pupil of the eye.

9. A person while talking has the advantage, if the magnetic forces of each are nearly equal. But the glance of the eye of a magnetic person may quickly scatter to the four winds all the thoughts, ideas and arguments of the person speaking.

10. Keep the mouth closed, the teeth touching. Any other condition denotes a relaxed, unmagnetic state, unless the jaw is in use in eating or you are talking. Practice this.

11. Never waste remarks. Have a purpose in what you say, and direct the will to drive home that purpose well.

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The eye may vibrate the waves of the ether-sea.

This is the Ninety-seventh Principle. One reason for knowing the truth of the principle is its certainty under various kinds of experiments. The empty staring eye is not only useless, but renders the person liable to the influence of another. It seems that one theory of light makes the transmission of its ray merely a movement of the ether-sea, as it is well known that sound is a similar wave movement of the atmospheric sea. All forces make use of some agencies.

If the same ether-sea is vibrated in waves both for light and for magnetic influences, it must be then that there are two or more uses of the same agency. Nature does this in all her works. The atmosphere is used for scores of purposes, many of them being so common that it were idle to refer to them. Among the larger uses is that action by which power is furnished through mov-

ing air. It is sometimes the zephyr, sometimes the gale, or the ordinary blowing of the winds. In all such activity the same air may be vibrated in another way, carrying the sound of the voice. We may talk to a friend in moving wind or in still air. If the wind blows, and no sound is in it, there is one action without the other; if it is calm even to absolute stillness, there is another action without the former; if we talk in a blowing atmosphere, there are the two actions of the air at one and the same time. So it may be with light and with magnetic influences; one may exist without the other, or both may be found at work at one and the same time.

The claim that one kind of waves would interfere with another, and each become impaired, is not a valid one. In the midst of daily life we hear sounds without number, of all kinds and degrees of force and quality. Out of what ought to be a jumble in theory, we select such sounds as interest us in fact, and pay no attention to the others. Even in the deathly quietude of country residence, we sit upon the piazza in conversation with friends, while the brook is running rhythmically in the near forest, the windmill is clicking on the tower, the trees are whispering their secrets to the sleeping birds, the tree-toads are trilling their shrill lay at the stars, the katydids are out of tune with the crickets, and the frogs swallow great lumps of sound as though it were distressful to live at all; yet these are not all the noises that send their wavelets along the atmosphere on an August evening in the country. Amid what might be termed a chaos in theory, we talk on without losing a single word we care to hear; and, when a piano is thrummed at some remote house, a violin squeaks in another, a song comes up the valley, wheels rattle over the road, or voices are faintly heard at a distance, these added sounds do not affect us; they produce no waves that cut into ours. Even in a group of a dozen or twenty shouters,

two persons may hear each other and catch nothing of more vigorous tones. In the stock exchange, the din of voices is unintelligible to those who are not in it, or who do not understand its meaning.

The law of selection has something to do with the choice of hearing and of discarding what we do not wish to hear. We select what is intended for us or what we are interested in; generally we can reject the rest. We cannot, however, reject what some person may purpose that we shall hear; for a voice may be sent to us against our will. Yet the sounds that do actually come to us are very limited, and form a small proportion of those that are constantly transpiring about us. The same law is true of the ether-waves. Light is ever varied and varying. It is of all degrees of brightness, intensity and hue. We give heed to what we will, and let the rest go where they will. In magnetic influences we know but little of the waves that are passing to and fro; those that are intended for us we may receive or not, as the conditions permit; those that we intend for others may go to their destiny only when our magnetism is capable of impelling them to such end.

The eye is the organ of light; it feeds upon light; what it cannot see, it cannot know; it thrives in the light, and shrinks in the dark. Cave dwellers become blind in time, and are born blind when their ancestors have dwelt in dark places continually. If you shut yourself up in an unlighted room, you will lose your eyesight, and possibly the eyeballs. On the other hand, the magnetism of the brain shines in the eye, and by a light of its own, being brightest in absolute darkness. It is connected with the fires of thought, of force and of passion. A thoroughly determined will shows itself in this organ, and many a man has quailed before it.

It is true that the eye conquers in nearly all exhibitions of magnetism. A simple request, accompanied by

a glance or a look, has won all the victory desired. Magnetism transforms the features, but only when it is at work. The photograph of a person in repose of mood shows a different face, different lineaments, and different expression of the eyes from one taken when magnetism is active. Of Sarah Bernhardt, whose histrionic ability was due solely to her wonderful magnetism which has inspired all her culture, it is said that she had the face of a devil when she is in repose or lacking animation, but that she has the face of an angel when under the sway of emotions. One person described her as beautiful, and was taken to task for it by another who had never seen her; but in less than fifteen minutes after the curtain went up, the latter agreed that she was indeed beautiful. A man married an actress because of her beauty. In her home life she was neutral, homely and even ugly in face. He could not believe his eyes, and proclaimed that love was blinder than an old horse. This aroused her to anger, and she opened on him with a broadside of magnetism. He saw her face lighted up, and was the lover once more, though not to be satisfied. The excitement and thrill of approaching wedlock have fired many homely women with a temporary magnetism, which has lighted the face into beauty. This art never fails to enrich the voice or to lend charm to the features. Could it always remain alive in the individual, there would be no undulations of effect.

The point before us is the fact that the mere appearance of the face may carry conviction without the use of other agency; but this appearance must be the result of an accumulated magnetism. This much is accomplished by mechanical practice. Yet more is needed. There should be established, as soon as possible, a magnetic temperament, under the guidance of the principle relating to that acquisition. More yet is needed. The will-power should be cultivated; and the principles that assist

to that end are many and effective. Then the fixed determination should take thorough possession of the mind, the nerves and the body. This, of itself, shows fully in the face, and has done more to win victories than all else combined.

We recall the cases of women who now rule their husbands, who had no control whatever over them a few years ago. It is not improper for a woman to hold such sway, for the influence is not hypnotic; it is magnetic and inspiring. These cases are numerous, and the women are graduates of this method. In nearly every instance they acquired the power solely by reading or by hearing the laws of the art stated by teachers. These laws have remained the same, although their language has been more or less extended until we placed them in the form of principles. Let us look further into the cases referred to.

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The eye should be used with the mental assertion.

This is the Ninety-eighth Principle. It should not be inferred that the eye is to be always used. The law means that, if used, the mental assertion should accompany it. We are satisfied that it is wrong to use the eyes when there is a strong influence about you, and yours is latent or quiescent. "I was in the midst of a very lucid explanation of a certain matter to some friends of mine, when Mr.——— entered the room, and raised his eyes to mine. In the instant I caught his burning gaze, and my thoughts went everywhere. I was the more surprised because it was the first time I had ever seen him." It seems that the person who entered had been challenged to divert the thoughts of the other individual, and formulated the mental assertion: "You cannot think

what you wish to say." This was brought with him into the room. Before entering, he stood for ten minutes in an adjoining room, making the effort to accomplish the same end without using the eyes; but, as the other person had some magnetism, this failed. He then entered the room, caught the eye as stated, and succeeded. This showed that the wave influence was communicated through the eye.

Just prior to the statement of this principle we had referred to women who formerly had no control over their husbands, but who secured it through the use of this method. Our reports are so numerous that it would be impracticable to state them all, or even many of them. It seems that some of the most satisfactory cases of the acquisition of magnetism came out of nothing but the influence of reading the laws, or hearing them stated in private lessons. As set forth in the present work, it is now a complete system, and private teaching would be of no use; nor do we think a student would make half the progress under a teacher, whether publicly in lectures or privately in personal talks that would be made by the use of the book. We do believe, however, that a course in expression will be of vast help, especially in the specific ways mentioned, and in broadening the mind and character besides.

If reading is able to change the current of one's life, it is a grand thing. It is well known that biography has done this. Indeed, it is the hearing, reading or otherwise knowing that one man has achieved greatness through certain propensities that has inspired many a man to cultivate those very qualities that are needed. No person can possibly read the principles of magnetism, and their attendant explanations, without being benefited. A simple illustration is seen in other things. A man learns that thin shoes and a damp ground will quickly draw from his body all the vitality that can be freed, and that

severe colds will follow, as well as loss of buoyancy that is needed in order to establish health. He does not go to practicing, nor does he take anything to regulate the conditions about him. He simply wears thicker shoes, and escapes further colds. This is the influence of reading, perhaps. So another person, who suffered from weak lungs, learned that to add a very little to every inhalation would soon strengthen the lungs; he did not go to practicing, nor did he take any time from his duties or his pleasures; he had to breathe, and it was as easy to "add a little inch" to each breath as not to do it, and soon a new habit was established. He never lost a minute of time in this attainment. Nearly all the substantial improvements of life are secured in such ways.

Let us look at some of these instances, and see what help they may be to us. One woman says: "I was unable to induce my husband to give attention to his home. I scolded him for a year, and had coaxed him for a year before that. I tried to shame him. He spent his evenings away from me, and merely provided for his family. A friend of mine, who had the same trouble with her husband, told me that I could stop this by the study of magnetism. I did not practice regularly. I suppose I may say I did not do any real practice, for I took up an exercise from time to time as I saw the chance. The little I did was improving. The best was in the advanced method. These I read, and I repeated my reading over and over again, until I could understand. This plan suited me best. I became more careful of my energies; and it was most gratifying to know that I could acquire a great amount of magnetism by just saving myself all the time. It took me away from no duties whatever. It was living, and one must live. I think it easier to live right than wrong in this way. My husband knew nothing of the course I was taking. I could see day by day that he had greater respect for me. Soon he found excuses for

not going away so much. After a while I had complete control of him. My home has been completely reformed in every way, and I am grateful for this blessed change." Her story is not the same as the others in its details, but it contains the keynote of the whole series of reports.

A few specific accounts may prove more interesting. Those given here are taken from portions of reports. The first lot are from the wives we have referred to in the pages immediately preceding. One writes as follows: "My husband was able to support me in better fashion than he did. I told him so; but to get ten dollars from him was like pulling teeth. I resolved to go without new clothes, so as to get the books on magnetism. I studied what I could, but my time was taken up with duties that prevented my practicing. What I learned of the will-power was worth many times the large amount of money I paid for the work. I was a different woman. One evening I asked my husband for a hundred dollars. He laughed. It was a sickly laugh, and faded away under my gaze. I said to myself while looking at him so earnestly that he quailed: 'You WILL give me one hundred dollars.' I had learned not to say or think the mental assertion, but to feel it. He asked why I had asked for more money than I ever sought before, and I told him to make up for lost time, as I had been without so long. I did not beg, or plead, or cry, or tease, or threaten, as I used to do; but I requested the money. He saw that I was in earnest, and I got it, the amount in full." It appeared also that he could afford to part with it. In subsequent reports she said that he had squandered money away from home that belonged with his family; and she completely reformed him in this and other respects.

Another case is fully as important. A wife writes this in a very long statement: "I wished my husband to accompany me on a little trip one evening. He said he

could not. I looked at him, and made the mental assertion, 'You will go,' and he went. On the way home he said I had never looked at him like that before, and it made him feel strange. Had I told him what the power was, I do not believe that I could have succeeded again. He is now completely and contentedly under my control." In still another case a woman writes: "My husband, who is in his twenties, took a fondness for my sister, who is eight years younger than I am. I endured this for two years. We live all in the same house, but in separated apartments. I studied this course for the one purpose of conquering him without offending either him or her. I did it solely by use of the magnetic eye." In some stated conversations which follow, the essential principles of other cases are fully presented.

A man who married a woman far more intellectual than he, was soon aware of the chasm between her and himself. He writes: "Under your advice I went into the advanced course, and am well satisfied with what I have done. I took your further advice to omit practice if I could gather magnetism by preserving my powers or energies. This I succeeded well in doing. I have not the happy possession of a wise intellect, and I could not hope to win my wife's respect by that. I tried to convince her of my devotion to her. This amused her for a while. Then she began to take advantage of it in a way that I cannot disclose at this time. It was on one of these occasions that I cowed her, and brought her to her senses. I have not written, nor told this to any person. I make this report to you for the good of this science." From other persons we learned that the woman was high-spirited, arrogant and domineering. She lost all these faults to her husband, and toned them down before others.

One more triumph for the art of Magnetism!

Some brief conversations are given here in a rather mixed arrangement; but they will be understood without

trouble. They are selected because of their difficulty, not one being an easy conquest.

"I wish you to buy a book."

"I have all the books I want."

"Not all you need. This is an important one." (Naming it.)

"What is the price?"

"It is very high for a book." (Stating it.)

"Shocking! It is absurd. Is any one fool enough to buy it?"

"It is sold freely. It is a necessity in all lives."

"How can a book be worth so much?"

"A book's value does not come from its paper and covers, but from its contents or associations. There are books that have sold for many thousands of dollars a copy, owing to some special reason. This book is like a gold mine; it will bring you wealth and power."

"Why do you not get a copy? Have you wealth and power?"

"I got a copy two years ago, and since then I have made more money than I ever had in all my previous years. Then I was in debt; now I have twenty-thousand dollars."

"Whew! It must be a book and a gold mine combined. But have you power?"

"I am sure I have. I now am able to control myself and others as well."

After an interval of explanation the book was sold, but there was no copy to deliver. Permission was given to forward the amount to the publishers. When the volume had been received and well studied, the purchaser agreed that it was of extraordinary value, and asked what interest the other party had in making the sale. He replied:

"Not any; not the slightest. I simply wanted to see if I had the power to induce you to buy it. I selected you

as the hardest case I knew of; and I selected the most costly and most valuable of books."

It was a victory without doubt. The mental assertion was constantly made during the dialogue: "The book is a gold mine," and the idea of financial reward seemed most apparent. Here is another case. A young lady, who had been introduced to a gentleman whom she very much disliked, had the audacity to tell him so. The introduction was brought about by a trick which she soon discovered.

"I wish you to dance with me this evening. I am sure you will.

"I am sure I won't. I dance with gentlemen."

"Well," he said, looking at her severely, "I am aware of that. I have noticed that your acquaintances are all worthy of you and worthy of a queen, though I do not claim rank with them. You despise me because I am a plebeian, while you move in the rank of nobility."

"There are no nobility in America. We are judged by other standards."

"Some women are queens by nature. I know that you do not believe me a flatterer." The eyes spoke volumes. Such eyes! She looked into them, and they were the pleasantest fires that ever warmed her heart.

A young man lost the love of his sweetheart, and her warmed-over affection was nursed for a year by another. He could not endure the loss, and took up the study of magnetism as a means of winning it back. One evening he called upon the young lady by arrangement with her father, who was averse to lover number two. She had declined to receive him. The father brought number one into the room where the daughter was reading. She proposed in her mind to excuse herself at the first opportunity, but the father got out first. She opened fire.

"Why do you call upon me?"

"Your father brought me here."

"But at your request. You have been very persistent of late. Do you see this ring?"

"Yes, plainly. You are engaged to another. It was because of that engagement that I came to see you. I do not propose to lose you. I will not lose you." He was quiet and free from excitement. She saw a look in his face that she never had seen before.

"Am I worth all this bother? What is there in my disposition that attracts you? Are there not other girls better than I am?"

"I love you."

"But I do not love you."

"You did once."

"Yes, I did love you."

"Love cannot change.

"But it has. See this ring. We are to be married in four months."

"No; I am sure you will never marry the giver of that ring." He did not seem to threaten. He was not defiant. He was merely in earnest, and she knew it.

"How will you prevent it? Will you use force? Will you steal me and run away?"

"No. You will decide that you love me, and this will awaken you to your duty. If you marry him, and then find that you are mine by the law of the heart, three lives will be wrecked." During the conversation he had never taken his eyes from hers. She looked down occasionally, and then up again into his face. This last remark was followed by silence. She cast her eyes upon the floor, and wished that he would say something further. She looked up again, and there was that gaze still devouring her. He had changed. The old love came back in an instant and flooded her heart. Once more she was lost in meditation; then she raised her eyes to his, and they were full, large, lustrous eyes, suffused with tears. As in a trance she came to him, threw away the ring, and knelt on

the floor, with her face upon his knees. The father returned, and took her in his arms. The covenant there sealed was never broken, and they are happy even to this day. Magnetism had won in this case as it has in thousands of others.

Experiments are made at times in the use of the eye with or without the aid of the voice, to see how much influence may be secured over others. One set of these experiments deals with interruptions intended to divert the mind of some one who is speaking. A few extracts will serve to show what is meant.

"I will now proceed to tell you what occurred. I have already said there were four interests involved—"

"You have lost track of them," was the mental assertion of one who was looking straight at the speaker, and who caught his eye at this point. This assertion was continually repeated as the speaker showed signs of hesitation.

"These four interests are somewhat as follows. If you catch my meaning, which I trust you do."

"You have forgotten what you were to say," was the mental assertion of the interrupter.

"I was about to state what these four interests are; but I find that they are not of sufficient importance to take your time for them now. So I will pass on."

The bewilderment was confusing to the speaker as well as to the hearers, and it was some time before the interruption was smoothed over. In another case a person of powerful magnetism resolved to make the effort to substitute a word in the speech of a man who was accustomed to repeat himself too much for ease of diction. In the experiment to which we refer, he was using the word "institution" very frequently, in language somewhat as follows. The person influenced him to say constitution.

"I have said, ladies and gentlemen, that this institu-

tion is of the highest rank in its line. It is not too much to say that we are all proud of—"

"Say constitution," was the mental assertion as the eyes of both persons met.

"This—institution. It has fought its way up from the humblest of beginnings, and is now without a peer in our land. I do not say this idly. Some of you, whom I am addressing, are graduates of this con—this institution, and you bear me out in all I say. We have watched its growth, year by year, up to this moment, and our hearts are full of pride for our constitution." A general laughter followed. It was the opinion of many that the speaker had been drinking.

The following case is typical of so many similar experiences, if the drama and the novel are to be believed, that it may not be ascribed to magnetism. A young lady had been annoyed by the attentions of a gentleman whom she wished to repulse without offending. She had been a student of advanced lessons for two years, and knew how to use the power. One evening, which was the crucial, he called with the full intention of proposing. Little by little, as time wore on, he drew himself nearer to her, and was at his best. She felt that he was somewhat imbued with magnetism, due no doubt to the earnestness of his intentions.

"Miss Y., I have come to tell you something this evening."

"Are you sure?" she asked. ("No, you are not sure," was her mental assertion as she looked fully into his face.) He did not wince; he was too full of his subject. But she did not dare to remove her gaze from his eyes, as is was a contest of unusual strength. She found that she was not to win an easy victory.

"I am quite sure," he said, fervently. "I wish to say something."

"You are not sure that you should do so, even if you

are sure you will," she replied aloud, while saying mentally: "You are mixed. Yes, you are. You know you are." He looked at her in wonderment.

"If I am sure I will, I am sure I should. Oh, Miss Y., I am positive."

"I am afraid you are not feeling well. Shall I ring for the servant? You are so pale." ("So very pale, so deadly pale," was the mental assertion.) Now his eyes lost some of their intensity, while hers assumed greater brightness, and she felt sure of winning, if she could but keep him from actually mentioning the subject of marriage. She knew better than to challenge him by a hint at it. Her purpose was to keep his mind on his condition.

"I am perfectly well," he said, "but agitated. It is proper that one of my sex should be agitated when he has something important to say to the woman he adores."

"No doubt it is proper for every true gentleman to adore every true lady, but the agitation is uncalled for. You are sure that the matter is as important as you think?" She was being defeated, and had temporarily lost the mastery.

"I said I was sure."

"But you are not. If you were sure, you would have said it ere this. I have waited for you, and you are still talking about being sure." ("You are mixed," was the mental assertion once more.)

"I cannot think why I should be mixed, can you?"

"You look quite pale. Now let us turn the subject, and soon you will be yourself again." ("It will relieve you to turn the subject," was the mental assertion.)

"I must say what I intended to. The room is very warm."

"So it is out at last. I knew you would be able to tell it. It is important, and I feel the effects of the high temperature. I will have some fresh air." The man was completely cowed, and gave up the struggle.

A young lady of plain face and lack of pleasing accomplishments met a young man in a social gathering of her church. She was a working girl, and he the son of a wealthy merchant. They were widely apart in every respect. She fell in love with him, and wrote to us to inquire if such a girl could, by the study and use of magnetism, win such a man. We said that it was possible if they met occasionally. He was somewhat of a flirt and not disposed to settle down right away. She realized the almost utter hopelessness of the situation, but loved him, and went to work upon the studies. Among other things she learned that charms of person are avenues of approach in securing control over others, and she did whatever her means permitted. Soon it happened that her face brightened very much, and her manner was interesting. Other gentlemen began to notice her.

She took advantage of every means of seeing the man she loved, and of being seen by him; but never in any way that was not naturally within the course of ordinary events, as at church, at the Sunday-school, at the meeting of young folks so-called, at the social gatherings, and occasionally at other places. She kept her gaze upon him when he did not know it, and once in a while their eyes met. Her mental assertion was not, "I love you," for that would not have won him, but "You love me," which was her aim. He once said to a friend of his, when he came away from one of these magnetic fights: "There's a poor girl that sets me on edge whenever I come into the room where she is. I wish to get acquainted with her." This he did, and asked her to go driving with him. She declined, but told him that she would be pleased to have him call upon her.

"Why will you not go with me in my carriage? Other ladies have done so. Do you not like driving?

"Oh, yes; I do very much."

"Do you object to me?"

"No. If I did, I should not have asked you to call. I would be pleased to go driving with you if my mother could go with us."

"Then she shall."

This was the beginning. Both the mother and daughter were plainly but neatly dressed; yet he felt that their poverty humiliated him, and the remarks of his friends added to his chagrin. He did not call, and did not invite her to further drives. This was the end as well as the beginning of the first chapter. She yet maintained her fixed determination to win him. Her face followed him everywhere for days after they had met. Winter came and went. Summer was around once more. One evening a shower burst suddenly over the land, and found her at a sociable, or social, as sometimes called, without the aid of an umbrella. He offered his aid as an escort, which she accepted. On the way home he told her that he was glad to be able to talk with her once more, and continued:

"I was saying to a friend only a few weeks ago that I always felt happy when in the room where you were."

"But you were happy elsewhere."

"Not in the sense I mean. One evening I was waiting for a train at a railway station. My mother was with me. I did not look about, but soon experienced the same sensation, and I said to myself that Miss——— is here also. I found it true, but did not let you know it."

This convinced her that she was able to exert an influence over him, and the only remaining question was whether he could be induced to love her or not. She knew that there was a vast difference in their stations in life. She was poor and a working girl; he was not only rich by his parents' wealth, but had come into the possession of a fortune by other inheritance. Magnetism to her was a religion. It made her sweet and lovable at home and in the little society that she entered, thanks to the church.

A few days after the rainy evening episode, she was offered a much better position under another employment, with salary out of proportion to the value of the services rendered. In her spare evenings at home she had studied book-keeping with the aid of a girl friend, so that she was able to do considerable in that line. She and her mother were all that remained of a family of four, the father and sister having died. Her mother had done sewing, and had succeeded in supporting herself with the aid of the daughter.

Something in her heart told her that the young man had been instrumental in the change of her employment. Magnetism makes a good business man and a smart woman even out of humble material. As soon as she was satisfied that she could do the work required, she surprised her mother by renting a very neat and stylish cottage in an excellent locality, at a price not as low as good judgment would otherwise have dictated. She had the parlor beautifully furnished on the installment plan, and went into debt in other ways. Then she dressed herself better, did as much for her mother, and forbade the latter taking in work, as her home duties were enough for one woman. This stroke of business policy in home affairs is mentioned as an evidence of the value that judgment renders to magnetism, and both to each other. He saw her as frequently as before, but bided his time, for his parents would be bitterly opposed to the idea of such a match. In a period of mental suffering he confided his love to a woman of commanding position in society, and she at once agreed to open the way for him. One day the girl's mother was surprised to receive a call from this lady. Then followed the girl's entrance into society, and the rest may be surmised. The young man's parents consented to the wedding. The love seems mutual in every respect, and the marriage is still a happy one.

The papers have referred to certain captures of wealthy

sons by the influence of women; and there are several cases that might be mentioned. One of the most recent may explain the others. A young man in the twenties came into the possession of more than a million dollars. It was agreed between the brother, the sister and the mother of a pretty miss that she should make the effort to win him by magnetism. The papers have called it hypnotism; but this error is explained on the theory that the public are not familiar with the fact that hypnotism is a negative influence, and magnetism is positive. We are familiar with the facts, and know that no attempt was made to hypnotize the young man.

This family of four remained in the best society of a large city after their finances were waning, and they knew that their elegant home must soon be lost to them if some good fortune did not intervene to save them. Each had a separate book of advanced magnetism, and put it to good use. They were not forward in their efforts to influence the millionaire, but soon brought about a marriage with the pretty miss. The strange thing in this affair is the fact that, when his relatives undertook to save him from the impending alliance, he left his home, and took up his residence with the family of the prospective bride, where he remained for two years after the marriage. The claim was made that he had been kept under hypnotic influences for all the time, and that he was of unsound mind in consequence. This was not sustained. He built a large house to which he moved, and where he is living to-day. That he is mentally bright is known from the fact of his success in business, wherein he has added considerably to the fortune which he inherited.

In another case, a young man of poverty, by which is meant of humble earnings, fell in love with a young woman two years his senior. In his first letter to us he wrote: "I love her with all my soul and body. Can I

win her? Can advanced magnetism help me?'' We wrote that it would surely help him, but as to winning her, he could only decide at some future time. The fact was that magnetism was the only thing that could win, and it might do so even in cases where the circumstances made it seem impossible. This bit of history, like some others we have cited, is selected because of the disparagement between the persons involved.

The young man began the study of the art, and could not grasp the requirements, owing to a slight mental dullness; so he laid it aside. Then came the renewed longing to win the young lady. She was about twenty-one years now, and he about nineteen. She was the only child of well-to-do parents, and seemed to be destined to become an old maid, for she had refused to consider the proposals of men who were in every way qualified to make her happy. The young man in question was unknown to her. He wished she had brothers with whom he could affiliate and through them reach her. There was a cousin of hers, who was eighteen years old, and he was selected for the purpose. This was magnetism. It is proper to make everything aid in its work, so far as it may properly be done.

The study of magnetism was resumed, but too much was expected of it, and it was again abandoned. Still something had been gained each time. A year later he began in earnest, and kept up his zeal till he felt the power of a tremendous purpose coming into his life. His nature underwent a change that surprised his friends. The cousin was glad to know him and to be with him. In his capacity of wage earner he rose to that of superintendent by the time he was twenty-one, and then he embodied this remark in his report: ''If I am not able to win the lady whom I love, and who is far above me, I can truly say that magnetism has accomplished wonders for me in other ways. I know positively that it

has raised me from the common ranks of labor to a position far greater than any I ever had hoped to reach." He was at last an appreciative admirer and student of magnetism.

Omitting the processes whereby he reached an acquaintance with the lady, we append a conversation which he had with her at an opportune moment, when circumstances placed them alone at her home for a brief period one evening:

"You are much interested in our sex, I should judge from the way you talk of them."

"I am interested in one of them. She is so far above me socially that I do not know if I could win her even if she loved me."

"Does she love you?"

"Not a bit."

"Does she know of your love for her?"

"She does not even suspect. If she did she would hate herself for ever having talked with me."

"Are you sure she is not playing the part of an ingenuous maiden?"

"I know she is not. She is too plain, too practical for that."

"Is she of a lovable disposition?"

"Her disposition is lovable; she never loved, and is said to be of a cold heart toward men."

"Don't you believe all you think. Girls are not old maids from choice, but from necessity. Some do not meet the men they love, and are too honest to marry those they do not love."

"This girl is an exception."

"Who is she?"

"I cannot tell. I respect her too much. She is far beyond my reach."

"Well, who is she?"

"I am afraid I would offend her if I should tell."

"How can you offend her by telling me? I promise to keep your secret. Confide in me as you would in a sister." She extended her hand, and gave him that confidence which her superior nature made a lavish expenditure.

"Now tell me."

"You will hate me."

"Why?"

"You are cold in heart, and do not like to hear of love."

"But I can hear what you have to say. Who is the very fortunate lady whom you love so much?"

"She is very unfortunate."

"No. I would congratulate her with all my heart."

"You are trifling. What hope can a young man have who loves a lady far above him in social rank and fortune?"

"The hope that she will love him. Now who is it?" Her eyes rested full upon his. He sent the final shaft of love into her heart; he threw the red fire of passion, and the trophy lay upon his breast. She had no suspicion of the lady's name when the conversation opened. It was a complete victory, won under the subterfuge of embarrassment, during which she believed that he had lost all control of himself.

These conversations are not in the identical words in which they were spoken. We have required reports in the utmost minuteness of detail, and what is not clearly stated we have put in our own language, without disturbing the principle involved. No essential has been omitted, and none added. These remarks apply to what has preceded and what will follow in these descriptions of experiments. Some of the dialogue is presented word for word as it has been sent to us, with assurances that it was noted down immediately after the occurrences stated. Whatever variance there may be in language or diction, the only matter that really concerns the student of mag-

netism is the victory and the progress whereby it was attained.

One brief account may prove of interest in this connection. A man met what he considered his match in the art of control. He was forty years of age, and met a beautiful woman of thirty, who was possessed of great wealth. She had declined a man far handsomer than the hero of this account, and one who had more wealth than she, while the man in question was comparatively poor. He received an income of less than fifteen hundred dollars per year at the time he undertook the study of advanced magnetism, and about four thousand dollars annually at the period when the following experiment was made, two years later. The two were conversing together one winter's evening, when he suddenly changed the subject, and said:

"You should be married."

"What for?"

"To be happier."

"No woman is happier than I. Marriage would not improve my contentment. I am responsible to no one but myself; then I would be the slave of another."

"Not a slave, I assure you. Your qualities are too commanding for even an equal rank with the best of men."

"As a flatterer you are not successful. Your words do not impress me. Men are nothing to me; nor can they ever win one spark of love from me, since I have it not."

"Then you are a beautiful outlaw of creation. Love is the mainspring of existence. You are not in earnest. I see by your eyes that you are in love."

She drooped her head like a stricken rose, and when she raised it again, the story was told in words. It was to her as much of a surprise as to him, and more so; for she had never given him one tender thought. If some one had suggested his name to her an hour before as a

possible lover, she would have treated the idea with railery; if some one had hinted that she might become his wife, she would have been indignant to the highest degree. Yet she fell in love with him so desperately that there was no escape. For weeks she fought the idea as monstrous, and found that there could be no peace of mind, no happiness of heart, except by an alliance with him, and she became his wife. He had sent into her life the shaft that fells; he had thrown the red fire of passion.

Children are controlled by their parents through magnetism better than by any other process. Punishment is an appeal to the lowest of physical forces; the threat of punishment carries with it more influence, if the threat is known by the child to be always fulfilled. It should not be made carelessly, for then there is no faith in it, as the element of certainty is taken out. Let any child be so trained that it can depend on what its parents say, and let them avoid saying what is not meant or what is not necessary to the situation, and the government of children will be less difficult. But above all such measures is the use of magnetism.

This implies that the parent possesses the power mechanically; that is, it has been collected either by practicing exercises or by conserving the energies of the body; either or both of these methods will give a great fund of magnetism. This is the starting point. Next is the knowledge of how to use the power; the fixed determination, the will-energy, the goal of purpose, and the mental assertion, together with all those means of help that easily blend into one action of the magnetic centres. A glance of the eye conveys all to the child. It is the channel of communication, and is irresistible. There is no parent who need use any other means of obtaining obedience. Most unruly children are made so by the condoning of their faults under the sentiment of indulgence. This is harder for the child in the years to come.

The mental assertion in all cases of control must be used with intelligence. It is said to be mental because it is formulated in the mind, and there receives shape in language capable of interpretation; but it is in reality born in the energy of magnetism, and its source of origin should be treated as deeper than the mind. We think in our feelings, and feel in our thinkings. Practice of the most elementary character serves to develop this power. You meet a friend, and say: "Good morning." This is one of the simplest and commonest of sayings, and in almost every case comes from the latent will. Put back of it, now, the active will, and the result will be quite different. How are you to do this? There must be thought behind the words, "Good morning." Thought flashes quickly. Many extended thoughts can be called into existence while a very short sentence is being spoken. It takes time to shape the thoughts into words even in the mind. This framing of mental sentences is not necessary. In saying "Good morning," speak it with the accompanying thought of "I intend that you shall believe this is a good morning."

"How do you do?" Accompanying such a remark by the thought, "I intend that you shall tell me how you do."

"Will you come with me?" To be accompanied by the thought "You must come with me."

"I am sorry, but I am unable to do so." To be accompanied by the thought "I will not do so, and you cannot compel me."

These easy illustrations may be adopted by practicing them sufficiently. At first the thought will not accompany, but will follow the words. Familiarity with the method will soon unite the two. In this, as in the exercises following, observe two things.

1. Employ the active will earnestly; that is, mean what you say.

2. Excite the nerve centers into a magnetic state by the employment of the internal energy.

You look a person in the eye. It must be for a purpose; never allow it to be purposeless. Try the following occasionally with your friends. Avoid doing it in a way to attract too much attention. As soon as your eyes meet the pupil of the one of the eyes of a person you are looking at, repeat mentally, thoroughly meaning and believing everything you say:

"I am looking at you."

"I am looking through your eyes into your brain."

"My will-power is stronger than yours."

"You are under my control."

"I will compel you to do what I wish."

"Look away from me."

"Do as I tell you."

This series, repeated several times with a thorough faith in what you say, will have its effect, if combined with the nervous intensity which incites magnetism. The last mental thought, "Look away from me," may be made oral, and changed into any request you may desire.

Your child refuses to do a certain thing requested of him. You say mentally:

"I am your father."

"You must do what I say."

And then orally to the child:

"You will do this. Do it at once."

Force of the voice is physical, and therefore incapable of winning. It may compel. Any pitch of the voice above the middle pitch is physical in its tendency, especially if made on the bright side of the voice. Any pitch below the middle is emotional in its tendency. From this it will be seen that force in the high pitch is generally disastrous. The child at first is frightened at it, but soon gets used to its unemotional nature. The experience of the world has shown that disobedient chil-

dren have parents whose voices are high pitched and loud, or who are weaklings.

The school teacher who requires force to keep discipline, answers to the same description. The minister, the lawyer, the orator, who cannot hold the attention of an audience, is likewise classed. The best voices, therefore, have

1. A strong low pitch.
2. Nervous intensity predominating over force.
3. The intermittent stress.

You have been insulted. If you can catch the eye of the person, throw your eyes at once into the gaze of scrutiny, and make their tensity very great; call up within you all the internal energy possible while holding a dead still attitude, and, looking directly into the pupil of his eye, say mentally:

"You have insulted me."

"You will answer for that."

"You are a coward."

This may be repeated over and over again. You must feel and believe each and every remark which you make. It does not require the presence of another, nor the commission of the insult to make this an excellent exercise. It may be practiced alone, and in that case the voice may be used, employing intensity, a low pitch and no force. The imagination must be very powerful. Can you stand in a room at growing dusk in the presence of an imagined but august personage, whose insult you would rebuke? The flash of the eye, the courageous demeanor, the haughty attitude, all should be assumed by you. Make the mental remarks, above given, as dignified and as fierce as possible. Say them over and over again for fifty times, endeavoring to add greater nerve-power each time. Any movement, however slight, will destroy the magnetic influence.

If you cannot perceive in your mind this being who

stands in front of you, shut the eyes, and listen. A faint movement will be heard, very faint indeed. It is the magnetic current flowing past the nerves of the ear, which produces the resemblance to steps, so easily is the imagination worked upon. At the hour of growing dusk the currents are very sensitive in their movements along the nerves, and create in the brain many sensations of a physical and nervous nature, which lead some persons to believe them to be supernatural.

A truly magnetic individual will be able at will to throw the whole body into a tense or sensitive condition, without the aid of any outside movement, except, perhaps, the dilating of the pupil. This is called the ecstatic condition. It should be cultivated and practiced continually.

To resume let us impress upon the student the desirability of strictly following the directions given in this volume. Remember that the will may be latent or active; that the latter alone directs the controlling influence, and that the accumulated magnetism is the controlling influence. Faith alone, or the will alone, cannot be relied upon. This seems to be the deficiency in many so-called faith methods. Magnetism alone often exerts itself even when we do not seek to use it. Thus we sometimes find ourselves, when in the presence of a magnetic person, yielding homage to him, though no thought of his is directed toward us. This is merely the recognized superiority of the magnetic state.

Mental assertions should be practiced until they act as by a habit. That this can be accomplished is now known to be true, for many persons have acquired the use of the will-power in all they say and through first connecting every important remark with a mental assertion, and they have found that the habit is not only quickly formed, but is also a permanent one if properly sought. This may be said to be a temperament when it is made

a part of one's nature, and it seems more natural then than otherwise. The following are elementary exercises that have been used with success:

First Oral Remark.—"I am very glad to see you."

Mental Assertion.—"I am in *fact* GLAD to see you."

Second O. R.—"This is a gloomy day."

M. A.—"I know *you* FEEL that it is *gloomy*."

Third O. R.—"I appreciate what you have done."

M. A.—"I DO in *fact* appreciate it."

Fourth O. R.—"I wish you to do this."

M. A.—"I propose that you SHALL do it."

Fifth O. R.—"Give me that watch."

M. A.—"You *know well* that you MUST give it to me."

Sixth O. R.—"I like you very much."

M. A.—"I am sincere when I say *I like* you."

Seventh O. R.—"I think a great deal of you."

M. A.—"I believe *thoroughly* that I *do* think a great deal of you."

Eighth O. R.—"I love you."

M. A.—"As HEAVEN is my witness I am in EARNEST."

Ninth O. R.—"Lend me one hundred dollars."

M. A.—"I in fact BELIEVE that you are *willing* to lend it to *me*."

Tenth O. R.—"This is only one dollar."

M. A.—"You KNOW it is *only* one dollar."

And so we might go on for pages. The student may invent hundreds of examples of his own. Whatever he asserts mentally with a firm belief in the fact stated, or a firm confidence in his own mind that the person addressed believes the fact stated to be true, will in reality be so accepted if the nervous intensity of either voice or eye accompany it. It will then be seen that there must be belief in the student's mind; a firm and abiding faith, which is conveyed to another by the vibrations of the universal ether, which are originated only from the accumulated magnetism of the body. In the foregoing exam-

ples let the word in capitals in each sentence receive the greatest nervous intensity. Force is unnecessary and wrong.

Cords of influence are convenient terms that enable the mind to grasp an idea and a purpose, and wield them as powers with much greater energy. These helps are by no means small; they cannot be ignored. While they are creatures of the fancy, they have the same all-potent life that comes from the strongest children of the imagination. To their use add the intensity of magnetic lives, and the will-power is certainly an engine of fearful strength. The normal lines make their changes felt both in the user and the object toward which they are directed; and this feeling is so strong that it may be classed among the material forces of existence.

99

Magnetic lines execute the mandates of the will.

This is the Ninety-ninth Principle. One of the essential laws of the life and energy of the soul is the common fluctuation between the principles of attraction and repulsion. Brain activity directed to no purpose is of little value, as it effects nothing. Any energy of the soul, or conscious mind, set at work to attract or repel, throws into terrible use the enginery of a magnetic brain. Why this is so is easily understood when the laws of existence are known.

In using your magnetic lines, everything must be done in a flash of speed. The will must act as though it were directing a lightning bolt. This speed is impossible at first. It may require discouraging practice. If not clearly understood, all will be made plain as the lessons are read and re-read. The magnetic lines have two movements:

1. *Repulsion.* This movement proceeds from the normal line to a straight line.

2. *Attraction.* This movement proceeds from a straight line to a normal line.

A magnetic line may be referred to as having three parts; First, the nearer end, which is supposed to be at the center of the cerebrum, or brain; second, the farther end, which reaches the object of a wish, thought or purpose; third, the median part, which is supposed to be that part of a normal magnetic line midway between the points, or ends.

A normal magnetic line is one in which the median part is not on a straight line with the two ends. Imagine a bow with the nearer end in the brain, the farther end reaching to the object, and the median part at the middle or bend of the bow. If such a bow were to be straightened, the farther end would be placed still more distant; but if the ends of a straight line were to be brought nearer, the line would bend in proportion to the movement. The will-power must pass with lightning rapidity from the brain, through the median part to the farther end, immediately after which use the law of attraction or repulsion, as stated above. If you are not thoroughly familiar with every word of this full course of training, there will be a lack of clearness in understanding your lines.

EXPERIMENT

We have dealt with the subject of magnetic lines through figures and actual lines drawn on paper; but the difficulty of understanding them has been so great among careless students that the only safe course is in the use of experiments. In the first place it must be clearly understood that the only object sought after is brain-energy, turning itself into magnetic energy. To begin with, we will assume that you have no magnetism; or,

if you have, that it is uncontrolled. Did you ever see a bale of cotton, all loose and fluffy? In it are possibilities of strength. They must be made into threads, cords and ropes.

Your body consists of tissue-cells, so many millions in number that you could not count them in ten thousand years. Each cell is an organized life, having a complete existence, and capable of supporting itself alone. It can eat, digest and multiply. It has intelligence, as can be easily proved. It has energy! Your body is a collection of energies, but in the form of a mass, as uncontrolled for magnetic purposes as a bale of fluffy cotton. The possibilities are there, but no more. Let us see if you can turn them into lines, into concentration, into a dangerous force. You well understand the power of union; but what may be the power of a concentrated union of energies, each great in itself and capable of a multi-million force, as the world has often seen, is a problem that can be solved only by experiment. Surprising results will be uncovered by students who delve into this field.

We must commence with the mind, for it represents will. Some wills are lax, others are firm; but, among the strongest, very few are able to weave their energies into a concentrated line. Thus the obstinate man is full of will-power, but it is generalized, as in the mule; and obstinacy is unmagnetic. Assuming that you have no will, that power must be first cultivated. No better attempt can be made than to adopt the regime, or any unusual part of it, stated in the first volume of Magnetism. The next step is concentration, or the weaving of all your millions of energies in one powerful line. This must be done solely by the imagination, for the force of this agency is able to overcome matter. We do not refer to that nothingness which people scoff at when they say "it is only imagination"; but to the power of the mind to summon an ideal to its assistance. This is the secret of genius in

poet, author, orator, actor and warrior; for even the general wins his victories in his mind before the plans of battle are made.

The difficult part of our experiment is now at hand. The better way is to train the will at home and alone; always basing it upon some principle in the study of magnetism. With this in view, seclude yourself so as to be free from disturbing influences, and proceed as follows:

1. Sit at one side of your room, so as to get as great a distance as possible between you and the object.

2. Place any small object on the table as far away as the size of the room permits.

3. Draw in your mind a straight line between the core of your brain and the object.

4. It is well understood that intense thinking about any matter will produce an affirmative or negative effect. Try this, and see; let the matter be what it will, a wish, an object, or a fact. You will either master it or be mastered by it. Success in life is secured, often unconsciously, by concentration of attention. The tissue-cells are being lined up into ropes of energy. Every great life is based on this one principle, and it is ninety per cent. of the full source of power.

5. But intense thinking is not our chief purpose at this place.

6. The straight line between the core of your brain and the object should be designated in the imagination as a silver cord. A magnetic brain has no difficulty in creating this silver line as a seeming reality. A poet sees his ideal, an actor his counterpart, as a thing of existence; so all great men behold the goal of their ambition in perspective.

7. The normal line is always a departure from a straight line, yet passes from the core of your brain to the object. It should be designated in your imagination as a golden cord.

8. A magnetic exercise of the will may be made in one of two ways: Attraction and repulsion.

9. Attraction changes the silver line into a golden line, and in doing this the angle or curve of the golden line is taken, not the line itself.

10. Repulsion changes the golden line into a silver one; or, in other words, the curved line becomes straight.

11. The change summons magnetism; the concentration marshals the energies; the rapidity of the change denotes the heat of the magnetism.

12. If you can imagine the silver line to be attached to the object on the table, and then raised in the middle to an altitude half its length, or nearly to the ceiling, you will at once realize that the object is brought nearer to you by changing the silver line to a golden line. Let us suppose this brings it half way. Again imagine a silver line to connect it, and let it be raised to a golden line the center of which is raised to half the length. Thus the object comes nearer in the mind. A few more repetitions, and it is yours. If the process is hard to understand, attach a cord to a chair at one end and to a spool at the other, then raise the cord in the middle. The spool moves toward the chair. Cut the cord to make it shorter, and repeat. Soon the spool will be close to the chair.

13. Repulsion is simply the reverse. The bent line is straightened out, and the object is driven off. While all this appeals to the imagination, it is powerful. A number of great results have been attained in this simple use of concentrated energy. A strong instance is that of the man who could not drive a certain temptation from his life until he used the repellant lines. He said: "My mind was on the shifting of the curved line to the straight one, and I gradually saw the evil being driven from my life. It was imagination while it was going on, but stern reality when it was accomplished. The magnetic lines

furnished a leverage by which to work, a something for the mind to do."

14. To test the efficacy of mental concentration, apply the magnetic powers of changing the silver lines to golden for attraction, and the golden lines to silver for repulsion, to any object of the affections or to any hope, quality, wish, ambition or person. That you may win friendship and ward off enmities is a matter of absolute certainty.

15. Before the lines may be used successfully in a general way, they must be developed in the workshops of privacy and in the way described herein. Time is required to secure a mental grasp of them, and weeks of trial may be needed. The result is never in doubt.

16. Lightning movements, and a lightning succession of movements, must be learned by practice and acquired by use under varying circumstances. The habit is weak at first; the apprenticeship must be served, and time and experience only produce the adept.

17. At least one principle in this volume must be studied before any experiment is made in the use of your magnetic lines.

The first influence of magnetism should be directed toward the members of your family. We have had many little histories of dissensions between parents and children, or between brothers and sisters, and these we have been instrumental in healing through the laws of magnetism. As an aid to outer living the affection of family ties should be seconded by devotion to friendship. Do not make this journey alone. Seek friends sparingly but successfully. Make yourself worthy of what they should be, and make them worthy of your new self. Let each January sun look down on twelve good friends and true, won during the year just fallen. Of these a record should be kept.

Love is golden when it attracts two hearts toward each other for the purpose of establishing a home on this

planet. Every male being of developed growth stamps upon his heart in early life the flower of an ideal soul. Every female likewise pictures in her sweetest nature an ideal hero. The ideals never change, never vanish, although often obscured by clouds for years at a time. It is not necessary that they be definite in feature or fixed in outlines or contour. The man loves his ideal always and ever, and the woman hers.

Ideals are of the soul, not of the body. When a woman loves a man with all the passionate warmth of her sunny heart she does not throw her adoration at his body, but at the soul of the ideal which was coined from the choicest blood of her youth, and stamped forever on the soul-life of her nature. Now all soul-life must be interpreted by the agencies of the flesh, which are unreliable under excitement; and in consequence, many a woman has jumped into the arms of the wrong man. Her waking moments are filled with disappointment and repentance. Of course something must be done. Some prefer to sew a patch of tinsel over the gap in the affections, and deceive the world. Some separate, and never meet again. Some lead a drifting life, quarreling and caressing, until endurance is beyond question, and then the separation comes. Some make their headquarters at the so-called "home," and wander back and forth on wanton wings. Yet all this while the one ideal of early youth is loved by both.

There is no such thing in all the universe as the love of one person for one person. Two lovers are said to be "mated" for each other; if so, the mating is of the physical or mental endowments, not the loving parts. The same lovers could be equally as well, or better, mated to ten thousand others on this globe, if search were made. Fondness of association, and loneliness during absence, are common conditions of all created life, and these too often pass for love. It is excellent; encourage it; but

it is not the love of ideal for ideal. It is time in the history of mankind for a more accurate analysis of this mischievous power which has swayed the world, ruined hearts and homes, and blasted many a fine brain by its insidious deception.

The study of love under the never failing eye of magnetism shows that it exists in two phases: First, as the ideal worship of a co-ideal; second, as perverted passion seeking only sex for sex, and taking the best available. This passion is a crime against the fiat of creation, and ill-fortune haunts the hearts and hovers over the heads of the guilty men and women who indulge in it. The ideal worship is the only love. Let us lay aside sentiment and cant, and accept the matter in its naked reality. No one person ever fills the measure of the great ideal. Some, when unveiled, shrink to nothingness in comparison with the haloed picture. But a serious duty rests upon our loves. There is a power, God-given, which enables us to take the miserable carcass of our shattered hope, and in it set the angel-soul of what we loved, nursing it until hope and ideal are one. You may make your ideal.

First make yourself worthy of the best inheritance of the human race; then throw the red fire; the golden cord will bind your lives together, and your opportunity will come for making your loved one your ideal. This triumph over the human heart has been many times achieved to our certain knowledge. It requires worthiness on your part; a never diminishing picture of your great ideal carried by your magnetic power upon the visage of your loved one; an evenness of nature, and always the same true, confiding, unhasting and unresting resolve to win and keep.

REALM EIGHT

"BUT sweeter still than this, than these, than all
Is first and passionate love, — it stands alone,
Like Adam's recollection of his fall;
The tree of knowledge has been plucked,—all's known —
And life yields nothing further to recall
Worthy of this ambrosial sin, so shown,
Nor doubt in fable, as the unforgiven
Fire which Prometheus filched for us from Heaven."

THE ESTATE
OF
THE CRYSTAL MIND

"ARE there voices in the valley,
Lying near the heavenly gate?
When it opens, do the harp-strings
Touched within reverberate?
When, like shooting stars, the angels
To your couch at nightfall go,
Are their swift wings heard to rustle?
Tell me! for you know."

"WHEN the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight;
Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight
Dance upon the parlor wall;
Then the forms of the departed
Enter at the open door, —
The beloved ones, the true-hearted,
Come to visit me once more."

The Estate of the Crystal Mind

"BUT I have sinuous shells of pearly hue
Within, and they that lustre have imbibed
In the Sun's palace-porch, where when unyoked
His chariot-wheel stands midway in the wave:
Shake one and it awakens, then apply
Its polished lips to your attentive ear
And it remembers its august abodes,
And murmurs as the ocean murmurs there."

BROADENING rivers sweep to the ocean by the inevitable law of progress. We have serious work ahead. Our scope widens as the powers of living grow more potent and acquire greater value. We take on a new estate in the realm now before us. The cry is everywhere, "Reward and riches," not alone financial, but also mental and physical. Once the human family knew nothing but brute force; with claws they held their prey, and with tusks they tore the flesh from the victim's bones. A few tribes now remain that are animal in this sense; they tell us of the age in which we

live, while geology brings to light the story intensified in remote eras.

The epoch of brute force is nearly gone; remnants are yet with us in uncivilized lands. Mind has for a long while been supreme, and its dizzy height is reached and passed. The subconscious faculty, revealed by magnetism and stripped of its baseness, is about to open the gateway to a larger wealth and grander rewards. In as far as mind has been master of the physical powers, so far will magnetism exceed the highest attainments of the mind. It is not new; it existed ere matter was rolled out into space; it is simply forging to the front by the law of value, and must soon take its place in the forerank of authority, capable of uplifting man to the magnificent estate of largesse. Reward is right. Munificence is everywhere promised, and nowhere fulfilled, unless through this estate.

Magnetism is an attainment that is not designed solely for the purpose of affording pleasure in reading. This volume should satisfy the mind's desire; but that is not enough. Its pages have not been written with that as the only end in view. The scholar loves his books, but he never expresses them; after he has read and learned a world of science, he is smaller than when he began. Law, to a lawyer, is valueless unless he can put its principles into operation; to know all the legal lore of the centuries is of itself nothing. The physician must heal, or his wisdom is a bauble. The minister must save souls; and he who is possessed of the forceful energy to uplift humanity, though his book-learning is scanty, is a greater power than the college-bred preacher who talks over the heads of the hungry multitude. We must express what we know, or the knowledge is a collection of dry bones. Talking is not such expression; we must live and act. The wisdom, the acquisitions and the attainments of magnetism should yield substance in every form; in mind, in

bodily perfection, in riches and in rewards for our hopes beyond the realm of mystery.

The Crystal Mind is the climax of human supremacy.

This is the One Hundredth Principle. The power involved is the means of attaining everything within reach of mortal man; and, when magnetism shall be better understood, it will be seen that it is the chief representative force of the life that follows this career. Men have been deified in almost all ages; but the qualities that make them heroes are found in the realm of this power, whether their renown has come in deeds of valor, in generalship, or in the great republic of letters. Centuries ago, if one were to ask a man what line of conduct would bring him the most satisfying fame, he would reply, the career of a successful warrior. A woman would say, to be the mother of a victorious general would be considered the acme of earthly bliss.

A hundred years ago, or perhaps at any time within the past thirty decades, the love of fame sought expression in many other ways than through the arts of war. Position was at one time thought impossible of attainment, except by force of arms; to-day it comes in time of peace by the wielding of social or financial power, and the latter generally wins the way to the former. Genius has always been the child of magnetism, whether it was displayed in the stern profession of war, the exacting demands of science, or the flights of fancy. The more magnetism a man has, the more likely he is to follow correct impulses. The truest judgment cannot measure results. In the next few hours of every life there are occurrences that follow no mathematical law; they shift as the winds vary, true to some succession of happenings that no one can

foresee. It is like the variations of wind, temperature and humidity. The laws that are at work are natural, it is true, but their full purposes cannot be known, except under the chance of probability, and this misleads the wisest at times.

What to do and what not to do, excepting the routine of existence, must appeal to the judgment on the one hand, and to intuition on the other; and, standing on the apex of dilemma, many a man has gone down on the wrong side through the exercise of his best judgment, while many another man has been led by the power of magnetism through intuition into the fullest measure of success. Here genius leads the way. Cold calculation never made the Alexander, the Cæsar, the Peter, the Frederick, the Napoleon or the Dewey. Genius is not reckless blindness; it is the impulse that tells a man how to do a great thing grandly. It opens the mind to an idea that cannot be understood by others until it is executed. When the first emperor of France, by cold calculation, figured out that the Austrians would join the Russians in their combined attack against him, he saw at what point the meeting would take place. Arithmetic told him that an army, marching at the recognized pace, must travel the distance in a certain time; and, furthermore, that the total number of his enemies united could overwhelm him. By no method known to war could he reach either army. Now genius stepped in, and told him that unprecedented speed could place his soldiers between these two hostile hordes. He obeyed. He met one before it had reached the other; he conquered and scattered that one, then turned around and dealt the same fate to the other.

There is no exception to the rule that magnetism creates genius by giving it quickness and clearness of sight, always aided by the best skill and truest judgment; but the latter cannot accomplish great ends alone. Every important life has its crisis, or its series of crises. What

is called perfect judgment cannot be ascertained until all the after-events have occurred; then the loss, if any, will be accounted for; and what a man might have done, not what he ought to have known, will be proved by analysis. The wisest scientist can tell why the hail followed the excessive heat of a July day; but, seated in his observatory, and watching the haze of the atmosphere as it steams beneath the torrid sun, he cannot say whether the lower currents now tending from the south will pass east or west, or rise to the middle-upper or far-upper airs, and here, there or elsewhere exchange places with the colder currents, nor whether clouds, rain, hail or dry weather will follow this or that change, nor what will blow, whether blasts, gales, hurricanes or zephyrs. You ask him, and he will say: If this goes this way, that will go that; if the hot air can get above the surface of the earth, it will let the north wind down. But what will follow he cannot foresee. Even with the reports of all the continent telling him the weather elsewhere, he is not even then sure of it here. A change underway is the foreteller of its immediate results, in part at least; but before that change begins all science is helpless. What is true of wind and weather, is equally true of human life.

The animal is the victim of chance; while man's vicissitudes are controlled by two agents—judgment and genius. The latter is the child of magnetism, and the former is always helped by it. This power clears the brain, strengthens the mind, quickens intuition, and leads men and women up into the brighter realms of life. It is the largesse of mortal existence and immortal hope. Its greatest friendship appears in every crisis, when one of two acts must determine whether we rise or fall. There is no certain guide without its help. Its right hand may be called intuition; its left, judgment; and the two together, genius. The fruits of this combination may properly be termed largesse. And in this realm we find our-

selves at this time. The first direct fruition is called the magnetic temperament, and this is never a missing or absent friend. Not only in the crises of life, but in every way and at every place, magnetism should bring its bounty to men and women.

It is taught by our principle that the Crystal Mind is the climax of human supremacy. Power that controls the intentions and shapes the purposes of other men and women, is an attainment of the highest value; but no power is equal to that which can look into the mind of a man, woman or child at will, and know what is there. As we climb higher and higher in the study of Universal Magnetism, if we are able to acquire this climacteric goal as the topmost summit of our progress, we shall have won a prize that reaches out beyond the gifts of Nature and partakes of the sublime beneficence of the Creator.

To know what is in the mind of every man, woman and child.

This knowledge of itself is a far more potent force of control than any phase of magnetism; but, coupled with that gift, it becomes the absolute ruler of men and women.

Let us approach this new condition understandingly.

The brain is to be regarded as merely the tool of the mind. The processes of thought are carried on in the brain, but the master director of every thought is not in the brain but in the source of brain action,—the meninges of the brain.

The brain is the storehouse of experiences and therefore of knowledge.

Thinking, while performed by the brain, is directed and wholly controlled by the triple lining, or three membranes, surrounding the brain.

The character of the thinking and the whole fabric of the mental powers are no better and no worse than the physical condition of these triple membranes. What they are, the mind thinks. What they suffer in injury

the mind suffers. Here are a few illustrations of these facts given at this time in order to show to the reader the importance of studying this phase of life:

1. When congestion from the stomach reaches these membranes, irritation follows, often attended by profanity.

2. When alcohol taken in the stomach inflames the blood and the blood inflames this triple lining of the brain, thought is erratic, silliness of speech often results, and the inebriate does things that are unmanly and even unpardonable at times.

3. Anger sends venous or poisonous blood to these membranes, and the irate man is beside himself and loses control of his mental balance.

4. Typhoid delirium inflames these membranes that surround the brain causing the patient to take life, as has been too often the case.

5. In the milder malady known as the grippe, these membranes are slightly swollen, and the brain and head seem to be floating in the air; or else the objects in the room assume a floating and enlarging condition.

6. These membranes are normal when they are supplied with pure blood based on wholesome foods; but science has demonstrated that the continued use of abnormal foods or an unfit diet will poison this triple lining of the brain to such an extent that insanity will follow. In fact there are classified cases of mental breakdown that have been proved beyond a doubt to be due wholly to the use of improper foods which poison the blood and attack the brain powers through these membranes. These instances are merely enlarged forms of the same results that attend the use of alcohol. Viewed in the light of these facts there is nothing strange in the assertion that insanity will result from continued abuse of this organ through the stomach.

7. Some persons are born with a slight intrusion of

part of the skull bone against some part of the brain, with the result that criminal tendencies attend such persons all through life; and freedom from such tendencies has been obtained in many cases by operations that remove the intruding bone; or in some instances where there is only bone pressure. Criminals have been made good citizens by such operations. The pressure of the bone or its intrusion is against the membranes, forcing them against the brain.

8. Poison from an infected tooth, entering the circulation of the blood, has been found in a large number of cases to cause forms of insanity by irritating the membranes, and through them the brain itself. Criminal tendencies in children and young folks have been traced to such cause, and cured by operations. Recent experiments and discoveries along this line have given a vast amount of new knowledge on this subject of the influence of the membranes over the moral and criminal nature of human beings.

It must not be supposed that the brain itself is not the most important agency in the activities of existence; but it holds the same relation to existence that the motor vehicle does to its accomplishments; the responsible and controlling power being the driver at the wheel.

THE STORY OF THE WONDERFUL MEMBRANES.

It is right that we should investigate that part of life that directs its activities and that determines what place is occupied by every man and woman in the scale of civilization. And here we find ourselves studying the wonderful membranes that surround the organ of thought.

This book is written in a vocabulary that can be understood by every person who is able to read a newspaper. Intelligent and sensible people are found in the

ranks of the so-called humbly educated classes; they are not able to grasp the meaning of technical terms. Yet it is possible to please and instruct even presidents and professors of great universities in the same simple language that can be readily understood by the non-literary classes.

Let us illustrate what we mean.

A scientific man will tell you that the three membranes referred to are known by the following names:

The dura mater is the lining that clings to the skull. The word *mater* means *mother.* The word *dura* means *hard.* The two together mean *hard mother.* Two of these linings were called mothers from a fanciful idea that they were the nurses of the parts contained in them.

The pia mater is the lining that clings to the brain itself. The word *pia* means *tender* in this case. The two together mean *tender mother.* It is the most *vascular* membrane in the whole body, which means that it is the most active mass of blood vessels, and contains more such vessels for its area than any other part of the body.

One more word from the man of science. He will now speak of the *arachnoid,* which is the middle membrane. It is called arachnoid because it resembles a spider's web. Thus we have Latin names for the three membranes, and such names alone guide the scientist; but translated into English they are hard mother, tender mother, and spider's web.

Surely we can afford to lay aside the technical terms that cloud the minds of the lay students; and that is what we will do in this book. Instead of such terms we will call them what they are, the three membranes that surround the thinking organ of life.

Two important facts now must be considered:

Between these membranes there is a body of fluid that comes directly out of the circulation of the blood; and from this fluid there run many millions of fine streams

through the innermost lining, which we have described as the most vascular membrane in the whole body; meaning that it has more blood vessels for the transmission of blood than any other part in proportion to its area.

When a person thinks, studies, or otherwise uses the brain, this fluid flows with great force and activity. While thought is the operation of the brain, it cannot occur except by the active flowing of the fluid through the membranes as stated.

1. Thought cannot take place unless this fluid flows through the membranes into the brain.

2. When any part of the membrane is pressed by a bone or fragment of bone from the skull, the thinking is defective, and may result in crime on the one hand, or loss of some part of a faculty on the other hand.

3. When the blood that furnishes the fluid is impure, or diseased, the character of the thought is changed accordingly.

4. In perfect sleep the fluid referred to ceases wholly to flow. This permits the function-section of the brain to carry on the work of repairing the body; and it explains why repair takes place in the body only when sleep is perfect. Repair re-builds nerves, nerve-vitality, tissue, organ structure, blood composition, and all parts of the body; none of which can take place when the brain fluid is flowing into that organ. Even the brain itself depends on cessation from thinking in order to be repaired and kept in health.

5. It has been proved by a vast number of experiments that the flow of brain fluid from the membranes into the brain in any quantity beyond the normal, interferes with or stops the other functions of the body.

6. In hard thinking the flow of this liquid is excessive; and in all cases it keeps exact pace with the degree or severity of the thinking. This fact is not new, as it has been known to investigators for many years. In every

act of thinking the membranes throw into the brain a continual stream of mucus highly charged with electrical acids; and in this way only is thought possible.

7. Whatever disturbs this condition during sleep, will set up the act of thinking during slumber, with the result that a person dreams; or when the disturbance is violent as after eating indigestible food, night-mare may follow. Dreams and night-mare have been shown in all cases to be caused, not by the brain itself, but by the action of the membranes sending this stream of mucus into the brain and arousing in that organ the work of thinking; and all the emotions that are touched by the fluid are subject to this awakening.

8. The hallucinations of fever, as in delirium, are due to this same flow of mucus which the inflamed membranes rush into the organ of thought and feeling. The imaginings of drunken men are likewise due to the inflammation that ensues from the use of alcohol, affecting the membranes.

9. Brain fever, and similar forms of disease, cannot be traced farther than the membranes; the brain itself seems to remain merely the organ under attack from the outside inflammation. There are other maladies that involve its own tissue, but they are not in this class.

10. One of the most common epidemics in cities at times is that of meningitis; or cerebro-spinal-meningitis, as it is called. As its name implies, it relates to the meninges which are the membranes that we are discussing. It begins with congestion due to a wrong diet, and extends from the spine area to the brain area; the technical name of the brain being cerebrum for the larger section, and cerebellum for the smaller section. We make this explanation to show the origin and meaning of the name of this fatal malady. Translated into everyday words, it is the disease of the membranes running from the spine to the brain; we have included all three parts of

the name and have not been compelled to resort to technical terms. Yet almost every person, no matter how humble in education, knows the disease by the common name of cerebro-spinal-meningitis.

11. The question arises, where shall we look for the seat of the mind; and, possibly, for the seat of the immortal soul? Shall we look to the brain; or to the membranes? The brain is the storehouse of all that life contains in each human being. This much is certain. It is also the machinery of thought, the engine that carries on the work. But it is not the engineer. It may be compared to the motor-vehicle; of itself it can give only the results that the driver commands. Left to itself it is useless, perhaps dangerous. Only as long as a competent engineer is at the wheel, will it respond intelligently. If the driver is sick, or drunk, or reckless, or unfit from any cause, it will produce results that are erratic and possibly violent.

12. A diseased membrane driving a normal brain will come into disaster and mishap; just as an unfit driver handling a perfect motor vehicle will not be able to make it do proper work. On the other hand a normal membrane driving a diseased brain will accomplish no more than the latter can perform; just as a perfect driver handling a faulty car will not do more than the car itself is able to do. These facts show that the brain and the meninges are inter-related; but does not lead to a solution of the question, which one is the seat of the mind? Perhaps both hold that honor. Let us see.

13. When a babe is born, to review well known facts, the brain is said to be smooth. It is not a perfectly polished ball, for its parts have shapes and sections all ready for being developed. But from the standpoint of intelligence it is in fact smooth. These facts are well known to all students of the human mind. But the outstanding fact that is most important of all is this: There

is no evidence of the existence of the mind until the brain is developed by experiences by which it is enabled to interpret the purposes and desires of its superior officer and master force, the MENINGES.

The clairvoyant must pass into a degrading condition in order to see facts that are hidden from the ordinary intelligence. When the mind that dwells in the meninges finds its interpreter in the human brain, and makes its own knowledge manifest by that agency, it does not create what it discloses, but passes on from a source beyond itself, and through itself, knowledge that is lying all around its own abode.

The air is filled with ether; this ether is crowded with knowledge that needs only the right kind of instrument to give it interpretation and thereby make it known far and wide. Ten or twenty years ago this great law would have been laughed at. To-day the receiving instruments are drawing into the lives of the world myriad waves, some of which are converted into words and intelligible sounds, but most of which are passing on to an eternity that may reveal them for what they represent. The knowledge is all about us.

A sound may be so fine that the human ear cannot interpret it as word or musical note; but it may be there nevertheless. Waves of song or speech are coming into the house without the aid of instruments, that are never interpreted. They need no broadcasting. From the beginning of time this invasion of Nature by a power beyond Nature has been in progress. Recently we entered a home where no aerial invited the radial waves; where an ingenious boy attached his receiving wire to the corner of the wall inside the room, and the instrument took up the work of producing the meaning of the waves that passed through the solid stone wall with the speed of light from the sun, and the knowledge that was crowding the air became known facts.

What metal wires and tiny machinery can do, the brain of a man or woman can do better. Two generations before the radio system was discovered and long before it was even dreamed of, we wrote and taught the principle that the human brain is akin to the interpreting instrument and the meninges akin to the receiving part, while all the universe is akin to what is now called the broadcasting stations.

The mind of every man and woman is broadcasting.

This fact is easily proved; and is fully acknowledged by every student of life. Your head is in the midst of thought waves and ether waves, and all the knowledge of all things that exist here or elsewhere; nor is it necessary to be developed into a psychic in order to acquire clairvoyant knowledge.

A defective brain will not furnish the qualifications of a correct interpreting machine.

Meninges that are muddy, lacking in clearness, or abnormal, will not receive this universally broadcasted knowledge. To make these two great organs of life effective we must bring them up to a state of perfection, as near as can be done with anything human.

Let us now seek the TRUTH.

THE WONDERFUL MEMBRANES.

The life within the body is nervous, which means electrical.

It is emotional, which means nervous.

It is mental, which means electrical and nervous.

No muscle can move without an electrical impulse.

No thought can come into being or take action without an electrical impulse.

The MEMBRANES are the collectors and distributors of every electrical impulse in the body. That which is

called the spark of life is spread out all over the membranes of the body; and while these agencies do not perform the work of living, they originate it, direct it, and control it. The membranes that encase the heart, furnish to that organ the power as well as the character of its work; for we all know that, while its tissue is given the mission of pulsating, the engine force that has been declared the greatest for its size and scope in the world, is furnished by the vitality of its surrounding case; by the flowing mucus that generates and discharges its flood of vital energy.

The stomach membranes do similar work, but must be stimulated by electrical juices. The saliva of the mouth that begins the work of perfect digestion flows through membranes. Not only is it a digestive power, but its healing qualities are of great value. The kidneys likewise are controlled by membranes which, when they are diseased, bring on the familiar maladies that are most feared. To be able to separate the poisoned liquid from the blood and thus to fight the battle of life, is the mysterious but effective duty of these membranes. There is nothing automatic or haphazard in this performance; it is the marvel of marvels, that so intelligent a function should be possible. How it learned to do its work, or by what kind of intelligence it carries on this necessary operation day and night without ceasing is the mystery of mysteries.

In fact the greatest inventive genius of the world could never invent a process like that. And what is true of one organ, is true of all.

The seat of life is in the membranes; never in the brain.

The seat of intelligence is in the membranes, never in the brain.

What is immortal in a human being, whether soul, spirit, or mind, is seated wholly in the membranes that surround the brain. These cannot fade, or become a blank.

While the work of thinking consists in making use of the storehouse of experiences in the brain, and while the actual work is done by that organ, as is the case with all other organs, the control and mastery should always be in the membranes themselves.

The best illustration of what is meant by the intelligence and directing action of a membrane, and one that is most readily grasped, is that of the kidneys. When their membranes are diseased, they cannot separate the poison from the blood, and the kidneys cannot do their work The intelligence that directs this important function is located wholly in the membranes. And it is a most wonderful intelligence.

In the same way, but for still more remarkable uses, the meninges that surround the brain are charged with a supreme intelligence that directs the work of that organ in every avenue of thinking. The brain is the engine, or the machine, and the surrounding case is the engineer. Both are necessary. The driver of the locomotive is not the power, but controls that power, without whose mind the power would be wasted. If he were to fail to drive his engine, it would rust in time, and decay.

So with the human brain.

The neglect of the meninges, their disease or congestion, their warping and atrophying, or whatever else lessens their power of maintaining control over the brain, leaves the latter to rust, or weaken, or to fade back to the smoothness of infancy, and in time to become a blank, or semi-blank. There are a thousand ways in which the organ of thought may be injured or weakened. There are a thousand misuses of its activities, and a thousand forms of neglect of its functions; all of which pave the way for the loss of its keenness in old age, if not its stored up knowledge.

Therefore we have before us two achievements in this study:

1. To develop and maintain the RIGHT USE OF THE BRAIN.

2. To develop and increase THE INTELLIGENCE OF THE MEMBRANES.

As these achievements open the way to the only existence that is worth having in this world, and as they revolutionize the whole purpose of living, they must of necessity be acknowledged to furnish the most important study that can engage the attention of thoughtful people.

The first step is to shift the mastery from the brain to its meninges.

Too long have people been ruled by the knowledge that is stored away in the organ of thought. A locomotive engineer cannot perform the work of his engine, but he can make himself its master. The chauffeur cannot do the tasks that his car is made to do, but the moment that he loses control of it he is in danger. The mind is in the meninges; it cannot do the work of the brain, but it should become master of that organ, should drive it, and should never permit it to assume the power of ruler over life.

Therefore the first step to be taken is to shift the mastery from the brain to the meninges.

This mastery has come about by the weak or inferior condition of the membranes due to many causes which we shall consider. Before doing so, let us compare these membranes to the seed of man in order to understand what they are and what they contain. The seed of a tree contains in a tiny cell that is too small to be seen under an ordinary microscope, the whole history of all the trees from which it is descended; the fruit, leaves, wood, bark and texture with the influences of an endless ancestry, all compressed into a dot so small that its details escape the most searching glass.

The seed of man is a mere microscopic dot, a cell within a cell, and yet within another cell. It has never been

opened to the eye of the highest magnifying power known; but it is a matter of certainty that it contains all the form and all the details of the form that it is to bring into being; the head, eyes, ears, face, hair, lungs, heart, all the organs, the body in every characteristic, color of skin, color of hair and eyes, mental qualities, ancestral influences for many generations back, diseases that can be transmitted, blood taint, and endless peculiarities from a long past; all shut up within this dot, and carried in its tiny prison until the day when it shall be called upon to reproduce. For every cell that is so called upon, millions are made and meet their end unused; yet every one of those millions contains the same history and the same wealth of details; each is a replica of the one that is favored with the duty of bringing a new being into the world.

If we could see with eyes powerful enough to dissect the whole interior structure of one of those cells, we would behold the entire life of the man spread out within the walls of the cell, arranged and classified for the work of building a human body. A dot smaller than the point of the finest cambric needle is yet large enough to contain every bit of the future history of the man, and every bit of the past history of his ancestry. Not alone are the physical characteristics reproduced, but even the disposition, the mental value, and the nervous qualities are held in abeyance to come forth when that new life is growing.

Now if so small a cell can hold so much, what shall be said of the meninges that surround the brain?

They contain the mind, the spirit, the spark of life and all that constitutes the immortal part of the human body. These attributes could not reside in the brain, for that begins life a blank, and often so ends; while the membranes do not require development; they are there from eternity; they had their existence from the long

past. In the seed of man they dwelt and sustained the whole history of the generations that have come and gone.

A great physiologist said: "The seat of life is in the membranes in all parts of the body."

A great mental expert said: "The seat of the mind is in the meninges attached to the brain, not in the brain itself."

One of the world's greatest doctors said: "If there is an immortal soul in a human body, it can be contained in no part except the vital membranes which are charged with an intelligence that surpasses all our understanding."

A surgeon of wide fame said, "When I see spread before me the pia mater I feel that if I had an eye powerful enough to probe into its secrets, I could read written there the history of mankind from the remotest past; for such history is undoubtedly a part of its structure." The pia mater is the membrane that rests upon the brain itself. Through its surface during thought, a continual stream of mucus highly charged with electrical acids, is poured upon that part of the brain that is excited into action. Just as the vital flow of electricity moves the muscles into action, so the vital flow of this electrically charged mucus excites the brain into action.

The work that the brain is able to do depends on its own powers and accumulated experiences; but what it is directed to do depends on the commands issued by the mind that dwells in the meninges. Every man and woman is in one kind of activity or another:

1. Either following the random and haphazard action of the brain;

2. Or directing the activities of the brain by the mastery of the mind.

In the former case the results are human and at random, because there is no true leader driving the engine of thought.

In the latter case the results depend on the condition physically of the organ of the mind, the meninges. These membranes are weakened or injured by any one or more of the following causes:

1. Inherited disease.
2. Chronic disease.
3. Acute lesions.
4. Inflammation.
5. Poison from excess of food elements.
6. Insufficient food elements.
7. Non-foods in the diet.
8. Improperly cooked foods.
9. Intestinal poisoning.
10. Teeth abscesses.
11. Diseased tonsils.
12. Bone pressure inherited or accidental.
13. Excitement.
14. Grief.
15. Sexual Excesses.

Autopsies show that inherited conditions keep pace with the place in the scale of civilization occupied by a person, tribe, or nation. There has never yet been found meninges that were normal in a savage; and this condition seems due to generations of food deficiency, or food lacking in proper nutrition or free from poison elements. The lower down in the scale of barbarism, the more abnormal were the meninges. An expert studying these membranes is able to determine the degree of savagery displayed by their deficient structure. Crime of all kinds involving cruelty and murder, may be seen depicted as plainly as if written in history.

There have been few American Indians that have been gentle, honest and peace loving; nearly all have been warlike and brutal; and these traits are not only found plainly indicated on the membranes, but are known to have been caused by the abnormal conditions present in

them, driving the brain to originate and plan the execution of the diabolical deeds in which they gloried.

It is known that there are many foods eaten that are not suited to the needs of the body; and these act directly on these membranes; almost from the time they enter the stomach. A people or even a nation is known by its diet, and is controlled by its diet. It has been asserted many times that the nations that are called civilized are wheat-eating nations; that no people that were deprived of wheat ever rose high in the scale of civilization. This is not always true; for the facts are that wheat contains all the elements needed by the human body, and in the exact proportions required, and when a people or nation can find a food that meets these requirements they rise high in the scale of civilization.

But wheat was on earth before man arrived, and was waiting for his coming; so it was clearly intended as his food. Containing as it does all the elements needed, and in exact proportions, it undoubtedly was created by special design for his benefit. Yet if we look over the nations of the world we will be surprised to learn that those that are wheat-eating are the ones that stand highest in the scale of civilization. We also find that the lower the character of the general food eaten by a people, the lower that people will stand in the same scale. These facts cannot be ignored.

It is impossible for the membranes to become normal when the food is abnormal; and when generations of abnormal food have dealt injury to these vital parts, the result is savagery fixed and permanent.

Experiments have shown clearly that it is not the brain, but the meninges that suffer from poison, or poison food, or inflammatory drinks. A man was recently killed in a drunken brawl; and the autopsy showed the brain to be wholly free from injury, but the meninges were inflamed to an excessive degree from alcohol. In discussing the

case the surgeon said, "This is the usual condition, the brain normal, the meninges highly inflamed from alcohol." It was not the normal brain that inspired the drunken brawl; it was the abnormal membranes that took charge of the brain action at a time when they were not fit to direct either the thoughts or the conduct of the man.

The same is true when the foods are unfit for the needs of the body; they irritate the entire membranous system, and set up inflammation in all parts, but first affect those that control the brain. When a loving couple have returned from their honeymoon with never a sign of a quarrel in the horizon, and the gentle wife prepares or orders his first meals in their own domicile, and indigestion fells him day after day, the inflammation that climbs up into his dome soon makes itself felt in the erratic use of language and the exasperating irritability of his conduct towards her. A change has come over Harold.

A young man who had been brought up in the country migrated to the city and ate what was obtainable; he soon was the victim of congestion of the stomach; later on he became insane much to the surprise of those who had known him. The autopsy showed a perfectly normal brain, but highly inflamed meninges; and experts did not hesitate to declare that it was a case of food poisoning acting exactly as alcohol acts. A man suffering from typhoid fever, slew himself while in a delirium, and the autopsy showed a perfectly normal brain, but highly inflamed meninges due to the fever. Practically all victims of typhoid have delirium, and lose their reason for a while.

A man suffering from delirium tremens following a career of drunken debauchery, saw more animal life than was ever contained in the largest menagerie on earth; dragons, snakes, vermin, flying demons, and countless

other specimens of an exotic character never described in any book of authority on the animal kingdom. The autopsy showed a badly poisoned brain, but the meninges were of almost blackish purple color and inflamed to a degree hardly ever witnessed before. The surgeon made the statement that the forms of animal life that had brought terror to his last hours were imbedded in the membranes, and had come down from an era in the history of the earth when this man's ancestors actually lived among such life and beheld it; and he added these words; "I have not the slightest doubt that the meninges contain written in their tissue-cells the whole history of the past; and if we could read that history we would solve every problem of creation."

Delirium is known not to be seated in the brain itself, but in its surrounding envelope; therefore the strange forms that are seen during moments or periods of mental aberration are not produced by the brain, but by its envelope. If these strange forms differ from any things or any kinds of life that are not contemporaneous, it is fair to assume that they are, as the surgeon said, imbedded in the meninges and have come down from a past so remote that no account has been made of them by races now on earth. If man lived a hundred thousand years ago, he may have seen strange demons, dragons, reptiles and horrible forms of life, for they must have dwelt then on the globe; and if nothing is lost in the tissue-cells of these membranes, then those sights are still recorded there, and all we lack is the knowledge and power to read them. Some day, not far distant, this knowledge and power may be given the race.

This view is sustained by the best opinions of men of science; but it also is necessary to account for the strange sights that are thrown into the brain during any form of delirium or fright. Something cannot come from nothing. If a man sees dragons and reptiles, it is safe

to assert that they are pictured in some part of his head; and as the brain itself is a vanishing organ, they can come only from the membranes.

The seed of man is smaller than the point of the finest cambric needle; infinitely smaller; yet if there could be made a magnifying power sufficient to show the contents of that tiny seed, it would be made to appear as large as a mountain; and in its billions of parts would be found the whole history of the ancestry of man from the beginning of creation. Likewise if we could magnify the smallest dot on the meninges we doubtless would see the whole history of the human race from the earliest birth of man; we would read as in millions of photographs the visions that every ancestor witnessed as he beheld life and activities around him.

There is not the slightest doubt that the meninges contain and retain throughout all eternity the impressions encountered by all the ancestors that preceded them in the long past. Note how much of the world that embraces. One man had two parents; four grandparents; eight great grandparents; and so on until in about twenty-one generations back he had over one million ancestors and probably was related to every human being on earth in that stretch of time.

If the envelope that surrounds the brain contains microscopic photographs of all the experiences of the past, just as we know positively that the seed of man contains all the characteristics of the whole past, then it is true that this envelope is a written history of the whole race. What our ancestors saw as they looked out on the life about them, especially in those prehistoric eras when all life differed entirely from that of to-day, must account for the strange visions and experiences that come in dreams and in delirium. The habit of indulging in opium for the purpose of living in a world not like that of to-day, has been productive of dreams

that can never be explained except on the theory there must be stored up in the brain meninges the photographs and experiences of a long prehistoric past.

What you see in a dream, what you behold in a delirium, what you encounter in the reverie, or what forms of inspiration come to you in the sudden flights of fancy known as genius, what secrets are disclosed to you when in an inventive mood, are all written on the envelope that surrounds your brain.

This brings us to the two grand divisions of this subject:

1. The visions disclosed by the membranes when in perfectly normal condition are orderly and true; and become a safe guide in life.

2. The visions disclosed by the membranes when in an abnormal, congested or inflamed condition are distorted, frightful at times, disordered at their best and always an unsafe guide in life.

Come now into the laboratory and look into the microscopic atom that is the seed of man. It is much smaller than the point of the finest cambric needle. When magnified it is a large world, a globe much greater in size than our earth, but we can know this fact only by inference. What is the inference that tells us the fact? This seed will grow, or might have grown into a child's body, and afterwards into the form of a mature man. The man would have possessed the vastly complex system that constitutes human life. If he were a Caucasian, that fact was locked up in that atom so small that the most powerful microscope could not discern its millions of details; for the tiny atom holds many millions of details. If as an atom it is magnified into a world of immense size, with countless and endless varieties of contents, and if as an atom-whole it is too small to be seen through the instrument of great magnifying power, how small must be the contents of this hidden world.

That seed-atom will be born a Caucasian if the details of a Caucasian are locked up in its mass. No accident of Nature could make it produce a Mongol or other race. Moreover if the ancestors of that seed-atom had certain characteristics, some in the preceding generation, and others in far away generations, the seed-atom would contain the whole history, in addition to holding the complete and complex form of man, with all organs, all parts of the body, hair, skin, eyes, mouth, alimentary canal, and every trait, feature, faculty and function prepared in advance; all under instructions of the Master Mind to do their work faithfully when life has begun on earth. It is a proved condition that makes such facts sure and certain.

There are millions of details gathered from a history of the race reaching back farther than the geological birth of this globe, that are locked up in an atom so small that it cannot be seen except as a tiny speck, even by the most powerful microscope ever invented.

Our reason for elaborating this fact is to show that the smallest atom of any form of life is, relatively speaking, as large as our entire earth, as large as our great sun, beside which the earth is a mere dot; as large as the mightiest world that floats in space beside which our sun is a mere dot. Size means nothing; large or small. A germ that cannot be seen with the eye, may contain a world of human beings, all struggling to win a livelihood, all subject to the vicissitudes of the seasons and the uncertainties of existence, many of them worrying about the coming winter, or warring on enemies, or engaging in bitter fights and feuds, or holding up the nation's business while investigating oil scandals for political advantage through methods of chicanery and trickery, or otherwise passing the span of life in efforts to avoid staleness of daily drudgery, until the grave resolves the forms back to the general fund. And such life in its tiny microscopic world may be as large as ours to those who live it.

On the other hand the cycle of the heavens in which whole solar systems are born and die, may be reckoned as merely one heartbeat in the pulsation of the universe, requiring billions of years for that single action; while in the tiny microscope world, whole generations may be born, pass through their full measure of life and die, all in the ticking of a single second on our kitchen clock. So vast, swift, and mysterious is the small life about us; and so gigantic and slow is the great machinery of the sky!

What is true of the seed-atom, is true of every atom that composes the tissue of the meninges of the brain.

To the Omnipotent Eye the millions of infinitesimal details that are enclosed in the tiny microscope seed of man, are the written and recorded history of all the infinite past from the beginning of creation; and this must be true because every step that preceded the making of that seed was the result of a next preceding step, and so on without limit.

This million-form and myriad-form history is passed on from the seed of man to the meninges of his brain when he becomes a human being. Every tiniest atom of tissue that enters into the weaving and construction of the meninges of the brain is filled with the whole story of the past; and carries also the records of all knowledge that exists about humanity; including even the thoughts, plans and designs of every other human being in the word of contact with each and every one of us. Pause and consider the tremendous weight of this fact.

Do you think for a minute that the zoological display that parades before the mind of men in delirium, is born of that disordered condition known as illusion? You cannot get something from nothing. You cannot get species of life into shape and form by the creative power of a mere fiat. It is true that there is disorder in the brain; and it is this very disorder that excites into activity the

dormant past of the meninges; otherwise you would make something out of nothing, which is not humanly possible.

Certain investigators have listed the many forms of life that have come into the vision of men suffering from delirium tremens; because that erratic mental state is prolific to the highest degree, and productive of more and better specimens of the forms of life that have existed somewhere in the past, probably on earth. From this source have come the richest supplies of ancient animal existence; not always dragons and reptiles, but sometimes beautiful birds of shape and plumage never seen in our era; fish that outshine the most wonderful kinds in the sea; worms and crawling things that glow and glisten with phosphorent light unknown to modern science; and so many other magnificent visitations that we stand beholden to the men who have sacrificed themselves and their honor and everything else worth living for in this world, to furnish us this knowledge that the meninges, once opened by inflammation and distorted, release from out the far distant past.

If what is ugly and uncanny can be thus revealed, something better may be secured by processes that do not invite the aid of delirium; and this is the work before us.

But rest assured that man is not a creator; that something cannot be made out of nothing; and that whatever the brain sees, whether in delirium or in dreams, has once existed or now exists in fact. This law is necessarily true, for it is self-evident.

The past and present are there, broadcast we will say, and ready to be interpreted; but not under a rational scheme by distortion and delirium. There are men and women living now who honestly believe they have had other existences on this earth; some professing to know who they were and their former address. If there is any basis for this belief it depends solely on revelations

made through the meninges. The prophets of old saw visions, and received messages from heaven; there could be no other channel of communication except the meninges. St. John's Revelations must have come by this same process. All miracles that were not physical could easily have been the result of the same process.

The Crystal Mind is an open window.

This is the One Hundred and First Principle. But while the mind resides in the meninges and the thought operations are conducted by the brain itself, it does not follow that the condition of crystal clearness is easily attainable. It is the result of two causes; and these we will state in the most practical manner possible:

1. There must be a normal brain and normal meninges.
2. New tissue must be woven in the construction of the meninges.

The latter may seem a difficult thing to accomplish, but as every act of daily life weaves new tissue all through the body, the difficulty lies not in the weaving, but in using the right methods of weaving.

By experiments and tests that have been going on for many years, it has been proved that these desirable results are within the reach of almost every intelligent man and woman. By looking back several pages in this part of the book, you will note a list of the causes that weaken the meninges and make them abnormal. Any good general could marshal his forces of combat and reduce these enemies of the mind and in reality of life itself, by a wise campaign against them. You are a good general.

Then you will come to the law of One Hundred Per-

cent Right in the daily making of the body. You create some part of your entire body each day by weaving new nutrition into the old structure; and as the body requires only fourteen elements in fixed combinations, the prevailing custom of using more elements in many other useless and poisonous combinations, results in creating an abnormal body either in whole or part. We cannot here write a book on these physical facts. You know what they are. The only rule to follow is this:

Put into the body each day only the food elements that are used in making a perfect body. A sound mind in a sound body means that the health of the latter controls the health of the former.

The greater work is under the second method which says:

New tissue must be woven in the construction of the meninges.

This is done by the activity that weaves; and in this case it is the activity of thinking. Every thought breaks down millions of cells; this is a fact that is taught in the school books. The new cells are woven in a haphazard fashion, and this is the basic reason why a human being is only a human being.

Look at what the microscope reveals: A small piece of the tissue of the heart, separated and placed under the glass, and fed with perfect blood, goes on weaving and pulsating as long as the conditions are favorable. Every heart-beat breaks down cells; the perfect blood supplies the material for the new cells; Nature adopts them and builds them; and for a while all is well. Now a whiff of tobacco smoke so fine as not to be noticeable ordinarily, reaches the blood and curdles it; the tissue that is built is erratic and abnormal; and cancer is the result.

We have said that every thought breaks down millions of cells in the meninges; and the same thought invites

the weaving of new tissue. The brain of the student weaves better than the brain of the tramp or coarse idler. It is HOW YOU THINK that determines HOW YOUR MIND IS BUILT.

Assuming that you have made your brain and meninges normal physically by the processes stated in the preceding page, all that remains is to think along lines that will build strong, clear, perfect tissue, free from distortion and abnormal influences. The haphazard methods of thinking to-day and of using the mind, are constantly WEAVING MIND-CANCERS; for any cancer is merely erratically woven tissue whether of the body or any of its parts. Crime, insanity, evil tendencies, vice, gambling, prostitution, political partisanship, and similar monstrous phases of life are examples of MIND-CANCERS, due to wrong methods of thinking.

A wrong belief will weave a MIND-CANCER; it may be bigotry, or an obsession leading to murder; but it is due to a morbid line of thinking.

Hard thought processes, backed by a supply of perfect blood built out of the fourteen body elements, will weave the OPEN WINDOW tissue of the Crystal Mind. This has been done successfully, but in a limited number of cases to a high degree; but every man or woman who has entered in the work required has made satisfactory progress so that they report that they have been and are gainers to a large degree. Like everything else that is comparatively new, like the radio discovery, the future will evolve greater triumphs. We provide here three lines of HARD THOUGHT PROCESSES, as something worth while to think about, and to give the mind the severest kind of labor. We will briefly summarize them.

First hard thought process. If you can think long enough and deep enough, you will think yourself back to God, is an old saying of the philosopher. If you can take the following law and think long enough and deep

enough to catch the inspiration of its truth, you will have made one-third of the progress required: *The universal belief and hope of immortality is self-evident proof of immortality.* There are more than twenty ways of analyzing this law, any one of which will in time become the harbinger of a clear mind. Try to find one way if not more.

Second hard thought process. Another test of the operation of the mind is found in thinking out the truth of the following law: As no human being is gifted with the power of a creator, no thought, deed or impulse, plan or hope, can come into existence except as the result of some step that preceded it; and so on through chains of causation back to a beginning too remote to be considered; the result being that no human being is the creator of any deed, thought or other episode of life. Of course side influences and deterrents are constantly shifting these claims of causation, as would naturally be the control exerted by the knowledge that is sent by the channel of the meninges; seen in the inventions of geniuses, or the works of great men like Shakespeare and others, none of which can be of human origin though of human agency. When the truth of this law is perfectly apparent, you have made the second third of the progress required.

Third hard thought process. By the route of an inverted climax we come to the most important influence in the life of humanity as individuals and as nations; for we deal now with the actual cause of the misery and suffering that are everywhere sapping the vitality of the race. This is the universal belief in the necessity of political parties. This belief keeps crime on the increase, sustains all forms of gambling than which no more horrible mental degradation could be found, makes partnership with vice in every form, pollutes the courts of justice, robs the people of more than three-quarters of their prosperity through agitations that disturb

the flow of business activities, and over-taxation that maintains the most vicious systems of theft and plunder that can be conceived, and rends apart and tears into shreds that national unity and harmony that are needed to secure the onward march of civilization. When your mind is able to see the truth in the following law, you will have reached the third and final stage in mental clearness: The business of the nation should be transacted like the business of any great concern, without splitting apart the groups of employees, or dividing the house against itself.

That there is a complete cure for the evils of partisanship, has been proved, and is being proved, by what is known as the No-Party Movement.

But the purpose of this law now is to test your mental ability to discover the truth stated; and to see if you are able to throw off the slavery of the mind that subjects you to the tyranny of party influence, which is not only a dangerous obsession when you cannot free yourself from its clutches, but leads to insanity by a short route.

These three groups of hard thinking weave new and perfect tissue which escapes all the mind-cancers referred to in a previous page.

The method is simple and effective, as well as logical and true; for it begins with the building of a perfect body, which is the Temple of the Mind and of the Soul. If a man is commanded to construct a house of gold he is expected to use gold; if a house of silver, he is expected to use silver; if a house of marble, he is expected to use marble; then why attempt to build the human body of other material than that which Nature and Nature's God decree, which are the fourteen chemical elements that have been created and set apart for that purpose? The defiance of this decree has brought into our times millions of doctors, mountains of pills, oceans of medicines and endless acres of instruments awaiting the hand ac-

tivities of armies of surgeons. Obey the decree, and these things will pass away.

Then will follow the perfect health that makes the Crystal Mind possible and an abiding blessing; needing only the weaving of new tissue as the old falls to pieces in each day's uses of the organ of intelligence; and this is provided by the three stages of hard thinking.

Delirium breaks open some portions of this window by distortion, as will excesses, which account for the fact that some of the world's greatest geniuses have been wrecks in body through abuses that have inflamed the meninges. Or such followers of Thomas De Quincey, the opium eater, as have been transported into worlds of new beauties and delights, represent the power of insight into other realms of knowledge through abnormal and erratic openings of the Crystal Mind.

In place of the psychic, or the drugged brain, or the agency of delirium, we teach the normal development and the true unfolding of this new power over life and death. As one of our great adherents says, there is no harm and much good possible in becoming normal in this manner.

"Day!
Faster and more fast;
O'er night's brim, day boils at last;
Boils, pure gold, o'er the cloud cup's brim
Where spurting and suppress'd it lay—
For not a froth-flake touched the rim
Of yonder gap in the soiled gray
Of the eastern cloud, an hour away;
But forth one wavelet, then another, curled,
Till the whole sunrise, not to be suppress't,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold, then overflowed the world."

NATURAL DETECTIVES

THERE are living to-day in America a half dozen men and as many women who are natural detectives. The great Pinkerton of two generations ago was probably the best example this country has ever produced. Scotland Yard, England, has its scouts out at all times for some new recruit to this class. Of every one thousand good detectives fifty may be unusually effective because of this quality, while ten may be super-effective; and it is this latter number who are assigned to the most difficult cases. It is said of them that they possess an uncanny gift of catching the true facts from clues and trifling circumstances that escape the general attention of others in their profession.

Not long ago the Police Department of New York City employed a talented clairvoyant, or psychic, to shed light on certain mysteries and crimes that had never been solved. It is claimed that she rendered some service, but to what extent is not known; at least we have no knowledge other than some sensational articles in the newspapers, which are never safe guides. We endeavored to ascertain through helpers what was accomplished; and to this end we had access to the Department; but learned only that they were repaid for their efforts, although they were not disposed to make public some facts that had come to their knowledge. They justified the employment of a clairvoyant as a last resort; but admitted that there were very few indeed of the profession that were genuinely endowed with this power.

It is important that we make clear the difference between a cataleptic detective and a natural detective.

It is the same difference that has been following us all through this book; the positive and the negative; the

hypnotic and the magnetic. The recipe for making a clairvoyant is simple, if it works. Investigators admit that there are less than one in a hundred, or about eight in a thousand who are genuinely gifted. The vast majority of them are mere tricksters, but a few of these have some real power in this line, although in very small amount. The first essential is the inborn tendency to nervous disease of the phase known as catalepsy. The second essential is the inborn possibility of self-hypnotism, of the possibility of being made the subject of another person who is known as the operator. It is abundantly true that there are countless thousands of men and women who can become subjects of other persons' will in this respect; with the result that there follows a cataleptic sleep often referred to as the hypnotic state. It is not always as true as claimed that the professional clairvoyant or psychic is able to induce self-hypnotism; most of the trances being pretences.

But no matter by what method the condition is brought about, it then follows that in one case in a thousand or perhaps more, the mind of the psychic passes out of the realm of the individual and witnesses facts and conditions by the aid of some sense not ordinary or normal. True clairvoyancy cannot see what does not exist and what never did exist; for which reason it is impossible to predict the future, or to look ahead, by such a method. There are possibilities in another direction.

By the methods which constitute this section of our work, the normal building of the Crystal Mind produces in greater or less degree the qualities that result in making a man or woman a natural detective. Many very interesting and useful experiments have been made of this power, and they confirm the law as stated in the preceding pages.

All persons do not succeed alike; some forge ahead, while others keep in the background all the while advanc-

ing; but we have never known a person who applied these methods who did not show a decided gain in this valuable trait. Every day there are more incidents arising, more than one would believe offhand, which serve to give opportunity for testing this law that the Crystal Mind gives clearness to all mental operations so that it becomes a matter of great difficulty for another person to deceive and injure or wrong a student of Universal Magnetism.

"The lords of life, the lords of life,—
I saw them pass,
In their own guise
Like and unlike,
Like and unlike,
Portly and grim,—
Use and Surprise,
Surface and Dream,
Succession swift and spectral Wrong,
Temperament without a tongue,
And the inventor of the game
Omnipresent without name;—
Some to see, some to be guessed,
They marched from east to west
Little man, least of all,
Among the legs of his guardians tall,
Him by the hand dear Nature took,
Dearest Nature, strong and kind,
Whispered,
"Darling, never mind!
Tomorrow they will wear another face,
The founder thou;
These are thy race!"

"I AM TAKING A LEAP IN THE DARK"

"SLOWLY, secretly, unnoticed, the fire of magnetism is started in the human breast. It comes before we are aware; it dwells there as an unknown presence, for a long time, and is often discovered by others who feel its influence, ere we ourselves dream of its existence. It is a substantial thing, as real as life itself, full of power, and replete with possibilities of good or evil. Used as a means of furthering our ambitious hopes and advancing ourselves in life by every fair advantage over our fellow-beings it is, perhaps, free from condemnation; but woe to any person who seeks to use it as an agent of evil, or for the robbery of property, heart or virtue."

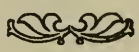
REALM NINE

"HOW sweet and clear and faint and low
The airy tinklings come and go,
Like chimings from the far-off tower,
Or patterings of an April shower.
And old-time friends and twilight plays
And starry nights and sunny days
Come trooping up the misty ways."

THE ESTATE
OF
SPECIAL POWERS

"MUSIC, when soft voices die,
Vibrates in the memory, —
Odors, when the violets sicken,
Live within the sense they quicken.
Rose-leaves, when the rose is dead,
Are heaped for the beloved's bed;
And so thy thoughts, when thou art gone,
Love itself shall slumber on."

"O, bid the morning stars combine
To match the chorus clear and fine,
That rippled lightly down the line, —
A cadence of celestial rhyme,
The language of that cloudless clime,
To which their shining hands kept time!"



"AND the bald blear scull of the desert
With glowing mountains is crowned,
That, burning like molten jewels,
Circle its temples round.
I will lie and dream of the past time,
Aeons of thought away,
And through the jungle of memory
Loosen my fancy to play."

The Estate of Special Powers

"AND thus she moves in tender light,
The purest ray, where all is bright,
Serene, and sweet;
And sheds a graceful influence round,
That hallows e'en the very ground
Beneath her feet!"

OPPORTUNITIES for progress and self-improvement are never lacking in the study of advanced magnetism. As we enter upon another realm we find ourselves confronted by many new phases of the subject. Here we come to consider the special powers that are acquired through this art. Some of them may be classified as follows:

Power over audiences.
Power in the ministry.
Power over juries.
Power in the medical profession.
Power in business.

Power in statesmanship.
Power in social relations.
Power over the opposite sex.
Power in temptation.
Power in self-cures.
Power in certain cures of other persons.
Power over the imagination.

These subjects will receive attention in this realm; and, in an incidental way, others also will be discussed, for there is no limit to the extent and variations of the influence which is derived from magnetism. In the outset it is well to bear certain points in mind. In the first place, the power referred to in each phase is not derived from this realm, but is founded upon the general fund of magnetism which is obtained by the use of the first volume, and is further enlarged by the preceding realms of the present book. Nothing stands alone in this art. You should already be well endowed with the power if you hope to test the uses of it in this realm. Much of the matter is descriptive, and is intended to explain uses.

Much importance is given to the study of oratory, and the reasons therefor are partly stated. They are so numerous as to be almost without limit; so we content ourselves with presenting those that seem to possess the chief power. The meaning of the word oratory is certainly misunderstood by the public. The common idea is that any person who has something to say can say it. This is far from being true. It is not the fact in more than one case in a hundred; and in that case the chances are that the individual will fail to gain his point because of his inability to say what he had to say in the most effective way. If any person who has something to say can say it, the fact might remain that he would not know how to say it. The same thing spoken by one person may have a thousandfold more weight if uttered by another.

102

Human speech is the faculty that most distinguishes mankind from lesser creation.

This is the One Hundred and Second Principle. Under this law we propose to come directly to the subject of power over audiences. Speech is articulation, when we refer to it as a faculty not possessed by animals. The latter are able to make all vowels, simple and compound, but do not have the power of expressing consonants. What connection there is between mere consonants and mind, is not easily seen; but as these articulations enable sound to be marked off into syllables and words, it is very likely that they concur with the development of thought.

It is when speech rises to its height in oratory that its effectiveness is seen. The uselessness of attempting to measure its value by reading it may be found by comparing the occasion with the report made of it. It is not language, nor words, nor phrases, nor felicitations that give greatness to oratory; it is the manner of delivery. The addresses of Rufus Choate are very dry reading, but their effect when spoken was marvelous, charming and fascinating; so much so that no person could resist his persuasive power. The same is true of Edward Everett and all others who have been great as orators. Biography makes this point clear in the life of every such man. The claim that the press is mightier than the orator is true as far as the rank and file of the public speakers are concerned; but, as between the most powerful influence of the greatest newspapers and the tremendous sway of the true orator, there is as much difference as between a mass of mud and a sun of diamonds.

This disparaging discrepancy has been seen illustrated

in the recent history of America. In one issue the combined influence of all the New York papers was exerted in one direction, while four speeches of ringing magnetism were personally delivered to less than twenty thousand voters; yet the power was felt in them, was transmitted to their friends and to the public, until the press was snubbed and ignored in settling the issue. One speech in Boston, some years ago, so aroused the public mind that the united shouts of the excited press could do nothing but call down derisive laughter on the editors' heads. This has been proved true in similar tests in every city and locality where the public have had an opportunity to measure the two values. At its best, the press never commands the respect of any portion of the public; and, now that its office is on a par with the dime novel, it is foolhardy to undertake any comparison with true oratory. We do not include in this term the ranting efforts of the multitude of speakers who believe themselves gifted, as they are not really orators.

103

The true orator speaks from the sub-conscious faculty. This is the One Hundred and Third Principle. Not one person in a thousand is gifted in true oratory. He must not only be qualified in vocabulary, mind and fluency of composition to address his audience, but he must possess a large fund of magnetism; and this fund must be great enough to open up the sub-conscious faculty for him, so that his ideas may be there created and flow out of that realm.

When such a speaker is addressing an audience it is very easy to tell when he passes over the line that separates the conscious from the sub-conscious mind. A peculiar sensation is felt among the listeners; something

that is real while it lasts, and soon becomes evanescent like a dream after the occasion has passed away. Many things that seem clear while being stated, are lost to memory a few hours later. The pencil is the best preserver of them. Some speakers open their addresses with the sub-conscious faculty, and hold their audience from the very moment of beginning, while others gradually approach this faculty, and pass into it in the course of a few minutes. Such an orator as Gough would require about ten or fifteen minutes before entering the realm; his harsh, husky, uninteresting voice would then become rich, resonant and mellow, holding his auditors for two hours on an average, while an ordinary sermon would tire in fifteen or twenty minutes. Beecher generally began in the sub-conscious faculty, so that his first few minutes were as interesting as the middle of his speech. Gladstone sometimes failed to enter this realm, and, when out of it, his efforts were often ridiculed; when in it, he was able to convince his enemies. Disraeli had similar unevenness of power. Daniel Webster, in his later days, was totally unable to speak from this faculty, and his appearance in Boston was described as that of a "magnificent wreck." There is a lesson to be learned in this law.

In a subsequent principle we shall show that the grade of this faculty is far above that which is aroused by hypnotic influences. The speaker is not only in any sense in a subjective or trance condition, but is openly outspoken, frank, free and magnetic. He is not uttering the thoughts of others, but the ideas of his own brain, although from the realm of the sixth sense. There have been no successful orators in all history who have not possessed and used this faculty, and the lack of power in the present era is due to the fact that men speak from mere mind and thought, without seeking the driving-home impulse that makes ideas irresistible. There will

be no great orator in any era, except as this power makes him great.

104

The orator must go with and not beyond his audience. This is the One Hundred and Fourth Principle. A careful study of its meaning may lead to a higher degree of success in this great art. Most speakers commence by talking at the audience. It is doubtful if even the habit of talking to them is best. While the exordium, or careful opening, is a help, it is always desirable to make it simple and effective, and not too strong. Display of personal powers never accomplishes much; nor can such exhibitions be understood or realized as genuine, even if they are, until the audience has been carried up to the plane from which they appear to emanate.

Great endings are assisted by small beginnings. Lack of ostentation should accompany a humane sympathy and fellow-feeling between the orator and his audience, without familiarity. Terms of address should be dignified, and should be avoided wherever they can. To be constantly saying, "My brethren," "My sisters," "My hearers," "My beloved hearers," "Friends," "Fellow citizens," "Ladies and gentlemen," etc., is undignified. If once used at the beginning, that should suffice, and no further personal reference should be made, except in addressing the judge or the jury in a trial. Outside of these instances, the opening may be simple, sympathetic, and yet full of dignity. In order to go with the audience, it is not necessary to descend to undignified familiarity.

Listeners as a rule are fond of an appearance of association and sociability in a speaker. Some of the most successful orators, after a line or two of exordium, or

polished opening that serves as a framework of beauty or strength, pass into a pleasant reference to something that is sure to arouse interest and pleasure at the same time. One refers to the beauty of the town, another to the time of the year with its fascinations, another to some familiar topic that is on everybody's tongue, another to some recent public occurrence, and so on, as circumstances will permit. A very eloquent lecturer undertook to handle the dry subject of astronomy, and render it interesting by reducing its principles to the plane of popularity and opened in the following vein: "Ladies and gentlemen, I am surprised to see so many of you out this evening. I wish I could say that the subject is as interesting as it is important. It is not of a kind to amuse the public, and if you should decide to get up out of your seats, and go home at any time during this lecture, do not for a moment think I would blame you. It is your right to leave anything you do not like. I would do the same thing, and would take pride in the spirit of independence that prompted it. Stronger influences are at work in this age of brightness to keep the mind interested; as our old familiar meteors are tempted away from their region in the sky, which astronomers had come to regard as their home until Saturn and Jupiter began their work of inducing them to stray away." The lecturer went on to describe what he meant, and ere the audience had caught his idea, he was in the midst of an interesting talk which grew into a very eloquent lecture. He took his audience with him by first going among them, and at no time getting them beyond their depth.

The uselessness of speaking to hearers who are not on the same plane of association with the orator may be seen by watching the failures that are made, and which seem to throw the veil of obscurity over the work. Clearness should exist even before magnetism is at-

tempted. The latter must have as its basis the greatest value that can be inspired by clearness, interest and importance of statement. Then it is that this power is able to drive facts home with unerring aim. But, as charms enhance all values, so the plane of association must always be maintained. No audience is so lowly that it cannot be uplifted. Even Father Taylor, in his Seaman's Bethel at Boston, speaking to ignorant sailors, was able to take them with him to heights of grandeur. But he took them with him. He did not perch on the dizzy heights, and attempt to pull them up; he went down to them, used the language and the simile of the sailor, and gradually carried them wheresoever he chose. No great orator ever gets beyond the depth of his audience. Webster used great words at times, but kept his meaning clear even in its ponderous weight; his large terms were not crowded together like the phrases of the average college professor.

Many a speaker has said in effect: "I am a scholar, my work is scholarly; I cannot descend to the level of my audience, because I would degrade my profession. They must come up to me." Such speakers are failures as orators; if they succeed, it is because they are mere readers of facts, and herein the press is their superior. Perhaps the greatest exordium in oratory is in Webster's reply to Hayne; yet, in all its elaboration, the most lowly mind would be entranced by its simplicity. No scholar need descend an inch from his dignity to put himself on a plane with his audience. They are human beings, and as such are worthy of some association; they cannot be outlawed by the methods of oratory. The grandest words of English speech are monosyllables, and no one suffers in dignity by calling them words of one syllable. Shakespeare, in his heights of sublimity, depends on such words for producing the masterly effects of his genius; effects that the greatest

minds since his day have never equaled. If you will study his works, you will see in every instance that, as he rises to those heights, the words of two or more syllables gradually fall away, and unusual terms are no longer employed.

What can any orator hope to gain who will go beyond his audience? Let his theory be right; of what use is it to take his hearers into depths they cannot tread, or on heights where their footing fails and their wings cannot sustain them? "If they cannot understand me, it is their fault. I do not furnish them with brains," is the belief of modern oratory. No great speaker ever acted upon such theory. "I must win," is the cry of genius. "I will measure my audience in the start; I will go ahead no faster than they can travel; I will never distance them." Soon he touches them through his magnetism, and establishes a cord of influence so powerful that he lifts them to any height where he chooses. His plane is theirs for the time being, and they are together.

The successful speaker studies his audience moment by moment.

This is the One Hundred and Fifth Principle. The art of succeeding in oratory is the art of knowing moment by moment the temper, the mood and the interest of the audience. It is the acme of absurdity to ask a close friend, after the effort is ended, "How did I do? Did they appreciate me?" Imagine Demosthenes, Cicero, Burke, Beaconsfield, or any of the thousand brilliant speakers of history, seeking information as to whether they succeeded in swaying their audiences. Such private testimony is of no value. The speech receives its answer in the conduct of the auditors. The orator knows, if he

is at all in touch with them, just how much power he wields and what its effect is worth.

A minute study is necessary, if failure would be averted. This does not occur to more than one speaker in a thousand, and these nine hundred and ninety-nine prove that the press is of greater power than such oratory. "I never realize the presence of my audience, I am so full of my subject," says the fly-away talker, who is mastered by his own energies. "I know the mind and disposition of every man on the jury," said Rufus Choate; and in those days, when a lawyer could talk without being limited in time, he would keep at the jury until the last man yielded. Seeing this, he brought his magnetic oratory to a graceful close. In ordinary cases, the advocate of to-day is usually limited to one hour in his closing address; but in cases of such importance as many of those in which Choate appeared, the courts of to-day allow as much time as he had. He played to the twelve men in the box, and primarily to the judge. If their faces told the story of a victory already won, he was brief in his argument, unless he feared a speech to follow him.

The same rule applies to all methods of speech, whether in conversation, in acting, entertaining or oratory. There should be no conversation, even of the trivial sort, that does not meet the ends intended; if for pleasure, let it be measured by that standard, and not cause weariness; if for instruction, let it convey information in a way that will not bore while it edifies; if for a transaction, let the purpose be attained, and this requires a measurement of the effect of every word. This can be done without the appearance of doing it. The actor is accustomed by the very art of his profession to know how far the audience is for or against him. In general entertaining, it is a good idea to ask always mentally, "What is this worth to the audience?" The orator should, of all others, keep

informed of every effect, for his duty is to convince, to control, persuade and win; a very different office from that usually performed.

106

When auditors show lapse of mind the orator is hypnotizing and not magnetizing them.

This is the One Hundred and Sixth Principle. No condition on the part of an audience is more fatal to the success of the speaker than that called lapse. What this is may be ascertained by reference to the other principle under which it is fully discussed, and you are requested to study that carefully in connection with this.

He who, in addressing an audience, is so carried away by his own enthusiasm or admiration of his efforts, that he cannot study each and every phase of the occasion and the effect, moment by moment, which his speech is producing, cannot hope for a high degree of success. Some speakers imagine that noise is the chief essential of oratory; and the theory on which they proceed is akin to that of a man beating a drum violently and blowing at random through a megaphone. Noise plays a very small part in the true expression of mind and heart; it deadens the nerves of hearing; the louder your voice becomes, the less easily it is heard, and the more it distresses those who are compelled to hear it.

The disregard of the ordinary rules of conduct, as set forth in this volume, in addressing an audience, will drive away their inclination to be led by you. Until that much is insisted upon as a basis, it is useless to hope for more. The speaker who talks along one plane of pitch is sure to produce weariness, the next step to which is sleepiness, hypnotism or disgust. An evenness of force is just as bad, and the result is the same, whether the

force is weak or strong; a slow and dull voice is slightly better than a rapid and loud one. The pounding in a boiler factory does not awaken, but, on the other hand, stupifies. A harsh voice, or any presentation of the personality that annoys, cannot fail to defeat the magnetism that might be put forth, no matter how powerful might be its intended effect. These facts must be borne in mind at all times.

The first evidence of a lack of interest on the part of the audience is seen in some of them passing into the lapse state. This should be detected at once, for the tendency toward hypnotizing them is just the opposite of magnetizing them. You may hold them spellbound, but you cannot convince them, and win them to your standard of belief if you drag them along on this negative side. Says a woman: "I love to hear Mr. M. preach, for he always puts me into a peaceful feeling, almost as gentle as an afternoon nap." The monotone of Mr. K. seemed to destroy all opposition among the jury, for they sat calmly through it all for a full hour; but their verdict was given in favor of the other side. Says a juror: "I listened to every word he said, but I'll be blowed if I can recall a single idea, although every one of us decided that he talked beautifully." Too many speakers believe in the methods that depress their auditors; they swing along in a regular rhythm, tell stories that sadden, and are satisfied to soothe their hearers into an hypnotic daze.

A constant recurrence of the same style of voice or delivery tends to produce this sleepy feeling, that while it holds the attention, does not secure the mind, and has no usefulness whatever, either at the meeting or beyond its walls. Thus we are compelled to listen to the sing-song style that favors an unvarying recurrence of force and cadence. Even those who modulate, do so sometimes with a rising and falling regularity that invite

sleep. If you rock a baby rapidly at one moment, slowly at another, jerk the cradle about a bit, kick it from underneath, and let one end come down on the floor with a bang, you will not put the little one to sleep right away; the tendency is to the opposite result. But let the motion be uniform and even throughout, and the baby will drop into a gentle slumber, unless some other cause is operating to keep it awake. So you may induce audiences to drop off into a doze by the rhythmic swings of the voice.

Clergymen who cannot arouse by magnetism, try to do so by force of sound, yelling and pounding; but this is the boiler factory style. When they fail in such efforts, they seek the hypnotic plan of soothing their hearers into a dazed condition. It is a sad reflection on the usefulness possible among the clergy, that ninety-five out of every hundred are totally lacking in the positive power of magnetism, yet that all might acquire such power if they were enterprising and godly enough to choose to do so. You may go into most any church; the preacher is shouting, and the auditors have a far-away look; or he is soothing, and they are dreaming. Those who are pillars of the church, and who therefore consider it a duty to keep wide awake, do so with visibly painful efforts. Where is the good of such preaching? How long will it take to convert the world when the ministers of the gospel cannot hold the ordinary interest of their hearers, to say nothing of winning them over to the cause?

There are energetic men in the pulpit who are gifted with the insight required by the condition that confronts their profession. They have learned that the value of the thing said may be overwhelmed in the manner of saying it; that a weak truth well uttered and driven home is more potent than one of power if ineffectually presented; that the tricks of oratory are useless

when apparent; that the best speaking is that which comes from the heart, well clothed in the graces of mind and body; that, while modulation and natural expression are far better than clumsy monotony and crude articulation, they are empty in the presence of magnetic fires, and that he who would succeed in convincing must elevate as he proceeds, and win as he elevates. Depression is the art of hypnotism; ennobling and arousing are the arts of magnetism.

Study your audiences in their every mood. Be on the lookout for evidence of the lapse. You will see it in the parallel gaze, wherein the eye-ball is fixed in a far-off look and its pupil seems distended, while the face shows something like a dream. Such a countenance may stare at you, yet not see you. It is not uncommon to find your hearer looking you in the eye, directly and honestly as you suppose; but he is thinking of nothing, absolutely nothing. More often, however, his gaze is aside, but he is still attentive in appearance; you have driven all thought out of his head. You ask, "What did I just say?" and he replies "I did not catch it." "But were you thinking of something else?" "I must have been." "Do you recall what you were thinking of?" "No, it was nothing important, for I cannot remember anything of it." Here your words established a perfect vacuity in his mind. He was your subject, but you won nothing.

Working hard to conquer your hearers is not magnetic. The more effort you make, the more they will feel that you are at a disadvantage. A river that foams and tosses about is not so mighty as one whose still waters, running deep, bear great burdens along. There is majesty and strength in repose of manner. Two laws seem to work counterwise, that in fact are harmonious. The weaker you are, the harder you must strive to convince others of your power; yet the less you are agitated, the

more power you will accumulate. Your audience will admire the conscious quietude with which you maintain your supremacy over them. When you see a speaker storming and raging like a lion at bay, you behold one whose vitality is running to waste; he is throwing off force and possible magnetism to the four winds of heaven. Let him concentrate it and drive it with a steady hand, and he might bear along with him his entire audience; instead of giving them the exhibition of a runaway team, with the driver oblivious of his plight.

A lawyer advocating a case found that the jurors went off into a doze at a time when he thought he was most interesting and effective. He imagined that they were tired out, probably on account of their excessive labors on the case; and, to keep them awake, he began to shout and make every kind of vocal and physical demonstration that seemed to be permissible in cheap oratory. Some of the jurors opened their eyes, gave him a look of wonderment, much as a dozer in a railway car might do when the train passed a brass band, then lapsed off again. "I shouted louder," he afterward said, "but they recalled the more. Noise could not interest them. I knew that I had the justice of the case on my side, and yet I felt that it was oozing out of my hands. My client could not afford to lose. I glanced at him and saw a look of agony on his face; I instantly put myself in his place; I ceased to be the lawyer; I was the man; all my inner feeling awoke, sympathy, hope, zeal, determination, and, then and there, as I stood on my feet before that jury, I resolved to win that case or pay for its loss in cash to my client. I know if every lawyer who realizes that he is on the right side, would make such a resolve, justice would triumph more often. Gradually I passed out of my previous methods, and found myself drifting along for a few moments in a transition mood; then my inner magnetism began to show itself. Twenty-

four eyes were focused upon mine; the jurors sat up, they leaned forward, and soon I saw the pupils of their eye-balls grow larger; what I said they believed; and I stopped as soon as I knew that the case was won. All that the eloquent lawyer who followed me could say or do, could not wrest the victory from me. In two hours later we heard the verdict. I did not smile. I took my client by the hand, and realized, as I studied his face, what obligations rest on the shoulders of lawyers who hold in their power the rights, the property and the happiness of their clients. Thence forward I studied magnetism, and placed my dependence on its efficacy."

Good cases are lost because of the inability of attorneys to reach the jurors. They believe in two things, and disaster is charged to the stupidity of juries instead of placing it at the door of their own neglect. They can see no further than to believe that, if a person has something to say, he will say it; and if he is in earnest he cannot go astray. Neither of these propositions is true, standing alone. There are millions who have much to say, who, when they open their mouths, are unable to give it utterance. The great mines and funds of feelings and thought, go to the grave unused, because they are not clothed with the vesture of expression. Man is a creature of environments, hemmed in by a shell of limitations through which he rarely ever breaks his way. Genius lurks within most persons, but goes through life fettered, simply because it cannot set its wings free for flight.

By reference to another principle it will be seen that a magnetic person is able to pass at will from one of his estates into another. As long as he is in command of himself, he can always do this, and it is only when he is mastered by circumstances or by the superior magnetism of another, that he will fail to step out of one estate into another. Therefore, in connection with this line of

study, it is necessary to glance at the meaning of other principles in this volume, so as to apply them to the one now under consideration. There is no one lesson that is to be the sole guide of the successful orator. His work must be based on all that precedes and all that follows in the teachings of this book. Even the negative side of the study, as presented under the realm of hypnotism, is valuable as showing what is to be avoided. It is not enough that we pursue the true course; for, even if we drift, as we may at times, we should know the rocks and shoals that threaten our voyage. With these remarks, let us now glance at a vital doctrine.

To destroy a lapse the speaker should pass into the realms of peace and intensity.

This is the One Hundred and Seventh Principle. If his hearers are in a vacuity of mind, it is due solely to the fact that he himself is in the realm of confusion. What this means may be seen by reference to the full descriptions which are given under other principles. Confusion may be lack of mental clearness, or it may be the unmarshalled condition of the ranks of magnetic vitality, like forces of magnificent power wandering about aimlessly without leadership or organization. Such was Cicero in the early days of his career.

Many a genius knows nothing of the laws of marshalling his hosts of energy. He comes wild, furious, erratic and useless. He estranges all his followers and pains his dearest friends. They recognize in him the possibilities of great leadership, the hope of success for him and them; but they see his army, the magnetic forces within, straying off without guide, and all his energy

going with no purpose. It is necessary to have such ranks; for, when united, they become an irresistible power; but, without organization and singleness of leadership, they are no more useful than would have been the brigades of our greatest warrior if each soldier had been allowed to command himself. This is confusion; not necessarily of mind, but surely of magnetism.

We have told how the speaker may detect the lapse in his audience. The cure is in getting away from the cause and adopting the only effective means of awakening and not putting to sleep the minds of those who listen. The subject-matter must be valuable. Many speakers hunt for facts, anecdotes, stories, illustrations, and other things that will probably create great interest. When all these seem likely to fail, the weakest orators resort to the use of pictures which are placed on the canvas with the aid of the stereopticon. Minds and opinions are not won in any such way. If the lecture or address must be interlarded with items of mere interest, and of no other value, there is a wake of froth that follows the effort. The subject-matter should be great in all its details; interesting of course, but all this and much more.

The tools of expression must be the very best that can be procured. These are the coinage of perfect consonants, the enunciation of perfect vowels, the accurate delivery of language, the pleasing changes of voice by which meaning and feeling may be rendered in the sound that harmonize with the mind and heart, and the grace of modulation through which relief from monotony is always assured. Never in any case in the past, nor ever in any instance of the future, have or will the tools of expression come to a person naturally. Voice itself is not born in the body. The larynx is in the throat, but that is merely a tool by which air is vibrated. The tongue and lips are ready at the mouth, but they

are useful for other purposes than shaping vowels and consonants. Let the larynx remain unused, and there would be no voice. All such faculties are developed in the way, to the extent, and for the purposes in which they are employed, and lack of employment would obliterate them.

The greatest mistake made by any author is the belief that the voice is born in him. It is true that sounds, crying, shrieking, screeching, shouting and the like, are produced in the earliest moments of life and are depended upon in after years by the public speaker; but the voice as a million-stringed instrument of the mind and heart, is a thing of development through use and training; and no orator ever stepped full-fledged into the arena with this instrument waiting for him to merely touch and play it. The biography of every great speaker tells us that he has studied and practiced certain definite methods until the voice has been built up to the standard needed.

Of every one thousand orators nine hundred and ninety-nine are failures to a greater or less extent; and most of them are decided nuisances. The tedious part of a law trial is the talk of the lawyer. The most tiresome part of church services is the sermon. Yet the guilty parties will not admit it. They consider themselves exceptions; and even go so far as to "know" that they are exceptions. With aspirate, or harsh, throaty voices, with mannerisms of body that only tend to irritate their audiences, they hold on to these false ideas with a certainty that is not to be shaken and that is understood only by a study of our principle relating to stubbornness. They refuse to acquire the tools of expression. Some are changing their views now; suggestions are being received and adopted, and speakers are making their work worth more money value through the use of the teachings of magnetism.

Assuming that the tools of expression are being used, the magnetic speaker will be able to quickly dispel the lapse of his audience. He must come out of the realm of confusion, and enter those of peace and intensity. There is no mistaking when one is in either of these estates. To pass into the realm of confusion he lets himself go, as though the boat, not being rowed up stream, would drift downward by its own impulses. To come into the estate of peace he must pursue the course of training as given under that department in this volume; and the same is true of the other estate of intensity, which is acquired under the study of the Will in this volume. The greater the determination of magnetism, the greater is the intensity.

108

In speaking, the deeper the feeling the less the body expresses it.

This is the One Hundred and Eighth Principle. It is a part of the law of intensity. The feeling is centered in the innermost part of the body; physically speaking, in the chest at that part where the life of the body is created by the union of the oxygen of the air with the blood. This is farthest away from the extremities. The more the energies run wild, the more active will be the feet, carrying the body about; the arms and hands in gesticulation; and the head in its sympathetic movements. It is also true that the less effective a speaker becomes the more action there is in the extremities of feet, hands and head. Again it is true that the less magnetism and the greater weakness he possesses, the more active he becomes in this way. The probable cause of the association of weakness and action is found in the attempt to accomplish a certain end; which, being unat-

tainable in the use of vital power, must be sought by extraordinary effort.

These activities lead to failure. In the first place they tire the body and use up its physical and nervous vitality, leaving it floundering like a drowning man buffeting the waves. The experienced swimmer loses not one unnecessary motion; in danger he is strong because he is steady. The weakling in the trough of the sea, as on its calm bosom, strikes about in a wild ferocity. So in oratory. In the second place these activities detract from the efforts of the speaker by calling attention to his movements. In the third place they worry, irritate and unnerve the audience; rendering the value of the address as little as possible. No one can long endure the sight of so much distracted action. The worst of it is, the voice is colored by the motions of the body, and the mind thinks no better and no more smoothly than the muscles do their work.

While gestures are necessary they should proceed from the intensity of the power within, from which they receive their temper and by which they are controlled. Such action, representing and speaking from the central fire of life is always magnetic, it is never peripheral, never centrifugal, but is ever held to the force that gives it expression. It is very bad to walk about on the platform; the few changes of the feet within a compass of change will yield all the variations needed. In proportion as the power of self-control is lost the temptation becomes stronger to walk about, to pace the floor, to stride up and down the stage, and become a moving machine, or sort of locomotive. This does not apply to the actor who must suit his movements to the general action of the drama, and whose entrances and exits, as well as crossings, are made a part of the story which is being enacted. And there are times when the speaker must pass to other parts of the platform.

109

The orator should make no unintended movement, great or small.

This is the One Hundred and Ninth Principle. It is of the highest importance in the art of controlling an audience, that this law should be always kept in mind and acted upon. It includes every motion that can be made, commencing with the eyelids in one direction and passing to the fingers and toes as objective points of control. It is a very faulty habit to be constantly winking while speaking. "I have tried to stop it, but I cannot," says a weakling. Yes, you can. You have not half tried. If you really make up your mind to stop it, you will succeed. Another trial brings success. The persons who cannot do what they try to do, are childish in magnetism. Whatever any person resolves to do will be done to a finish if the resolution comes from a strong will.

It is not alone because the movements of nervousness or of runaway energy lessen the stock of magnetism on hand; but also because they weary the audience and produce an irritable condition in them that such action should be avoided. They are guilty of this double offence. We do not hesitate to affirm that no magnetic speaker can long hold control over others, and no unmagnetic speaker can win this power who indulges in unintended movements. The reasons why intention makes all the difference are two; in the first place, such motions become fewer all the time; in the second place, they are directed by the conscious will when intended, and are thus connected with the fund of power which they strengthen; while unintended motions grow in number all the time, and are offshoots that rob the body of its life. Then,

again, they indicate a lack of self-control, which is everything.

A speaker who is so far lost in his subject as to be controlled by it is in the realm of confusion. We recall one who thought he had reached the realm of peace; but he nodded his head at every emphatic word in a sermon an hour long; there were never less than twenty such words a minute, or twelve hundred in the hour; and these twelve hundred nods prove exhaustive to himself and to his audiences. Mentally he is a success; magnetically he is a failure; his congregations are not increasing; he does not draw a single listener, for duty to religion compels his faithful members to attend church; and so his life is comparatively a wasted one. He cannot learn the lesson of success. His case is typical of others. Every step taken, every gesture made, every nod of the head, every act, large or small, should be intended and executed as such. It need not be slow at all times. The flash of lightning is not an accident of nature.

As speakers study audiences so the latter study the former. When the orator loses any of his magnetism, the listeners cease to follow him; they are restless and fidgety, and this broken influence they give back to him. He gets what he imparts. His own nature travels in a circle. When a power has been temporarily obtained in his address, and is lost, he is seen to carry his hand to his face and attempt to alleviate some itching sensation. This is the almost universal symptom of nervousness. Then his fingers seek something else, as a button, a part of the clothing, or a means of relief by going behind the body out of sight, in the trouser's pocket, or in the coat front. His next exhibition of loss of power is an irresistible desire to walk about, or to move the feet. Not only is he at a disadvantage with reference to himself, but he has confused his audience.

110

Magnetism, in creating vitality in others, receives back more than it gives.

This is the One Hundred and Tenth Principle. The law is one of more than ordinary importance to the orator. The question arises, whether the audience inspires the speaker, or the reverse is true. It sometimes happens that the applause will frighten a speaker; and it must be borne in mind that such demonstration is far different from the responsive feeling that results from magnetism. The latter is present only when the feeling runs deep. The occasion, the purpose for which the meeting is held, the general atmosphere of importance, all serve to give to the orator a degree of vital interest which he does not experience when the audience is cold and the whole work of arousing enthusiasm devolves upon him. He must furnish magnetism or fail.

Under such circumstances it devolves upon him to commence by taking the exact measure of his audience, and proceeding by easy stages to secure control of them. He must not challenge them by an assumption of power, nor by an early exhibition of it. If he allows his energies to run wild, the performance will fall flat ere it has gone far. Oratorical display is fatal. The well-trained orator is taught to secure his effect by concealing all appearances of display, as the skilled actor knows how to avoid the stagey demeanor. The speaker always arouses antagonism if he seems to believe himself greater than his audience; he may be so in fact; he may show his superior manliness if it is safe to do so; but he must never parade his belief in himself.

Small beginnings with evidences of an inability to cope with the requirements of the occasion, in case the speaker

is at all interesting, are certain to arouse sympathetic hearing, which becomes intensified as soon as the audience begins to believe in the man. Then his magnetism, coming slowly into play, will send a thrill, quiet, deep and strong, through the hearers; this he feels in the instant; it goes to him in greater quantity because it comes from a greater supply if active; and he now has more to give. As long as he handles himself carefully the exchange goes on, yielding him new life each time. The horripilation of the skin, which accompanies his recognition of this power, is felt equally by his auditors as by himself. What he experiences, they experience. This thrill tells him that he and they are *en rapport.* He is in touch with his audience. This is a great victory, and should be maintained throughout the occasion. By care in controlling himself he may not only hold this power, but may increase it by the very use.

111

What a magnetic person sees clearly in his own mind is photographed on the tones of the voice.

This is the One Hundred and Eleventh Principle. This law has no relation to the sub-conscious faculty. By reading this book it will be seen that the latter power is in two parts, a low realm faculty of morbid sight beyond the use of the brain in its ordinary senses, and a high realm faculty which constitutes the last estates of the volume. But, aside from either of these gifts, is the well-known ability of the mind to so clearly stamp its own pictures on its nerves that they take part in the vibrations of the thoughts and travel out to other minds with them.

The use of this power is so necessary to the talker,

the orator, the actor and to all persons who wish to clearly convey their meanings to others, that it should be understood and cultivated by every man and woman. We must first see what it is, and then ascertain how it may be acquired and increased. The telephone conveys along the wire in electrical currents that affect the air, the tones, intonations, glides, stresses and even the overtones of voice by which almost any speaker may be recognized from all others. The phonograph receives such sounds and talks them back again at will. That either process could transmit words, syllables, vowels, consonants, and qualities of tone, is certainly wonderful, and a generation or two ago the power to do so would have been challenged.

In a similar way, but by a different medium of communication, the thoughts of one person may be sent to the brain of another, and there be felt and interpreted. They vibrate the ether-sea, just as sound vibrates the atmospheric sea, or waves vibrate the ocean. This ether-sea is a well established fact. The transfer of thought by channels other than the senses, is also too well established to be argued. Thought felt intensely in one mind and directed to another will strike in waves upon that other, and, if the latter is in a responsive condition, the meaning will be interpreted. Neither person may see the other, and no sound may be uttered or heard. Third persons may be oblivious of the transfer.

The photographic power of the mind is established by a clearly defined thought, an intense thinking and an irresistible determination to send it to another mind. All human beings feel before they learn to think. Every thought can be traced to its origin in some passion. The experience which we have while feeling a passion is the source of some subsequent thought, or train of thought. By analyzing a train of thought we will find its parts and processes made up of mental experiences,

each traceable to some distinct passion. Instincts and passions are not identical. The former are capable of developing only the latter, and that in crude form; while the latter alone are capable of developing thought. The lowest forms of creation possess strong instincts, and no real passion. The higher types of animals, next to man, possess but few instincts, and feel many of the passions. Man's instincts are very limited, while he is capable of running the whole gamut of the passions. A passion must have results. These results pass into our lives and make up existence. The results of the passions are certain kindred feelings, known as emotions, which, as they are developed, show themselves in very marked convolutions of the brain. The results of the emotions are thoughts; or that succession of feelings, which, because of the natural movement of cause and effect, we call the process of reasoning. The reasoning faculties are located in the nervous system, and are merely a succession of emotional results; they are co-extensive with the life of the nerves. The passions have not been established at haphazard by the Creator, but are placed in the brain-system with careful exactness. The nerve-system is capable of thinking, and is not confined to the head, although thoughts as well as nerve-force arise in the head. Every system must have its center or source of intelligent control.

Words are sounds that appeal to the ear, or characters that appeal to the eye; and represent something which we have experienced through the emotions directly or indirectly by the avenues of the senses; as something we have seen, heard, felt, smelt, or tasted. Between the word and the real thought which it represents there is a connecting link. All persons are more or less impressed. It is a cultivatable habit. The present lessons explain this fact. Your thought is excited by one thought section of the brain; and excites a correspond-

ing section of all other brains. This is a universal law. But in the general transmission of conflicting thoughts your brain is excited in many sections at once.

Therefore in order to receive a strong thought, which comes to you always as an impression, it is necessary to cultivate two habits. Once let the mind be placed on its proper training as to divisions and recognition of the divisions and their separate activities, and ever after the power of receiving and understanding impressions will abide with you. An impression is a feeling of something about to happen, or something that is happening. If it is something about to happen, then the thought of it is already well fixed in some mind, and that mind is directed toward you. In the far West the desperadoes, by years of intuitive acquisition, will feel the presence of immediate danger, and this feeling is so acute that it becomes a living fact to each. They never make a mistake, when sober.

In spite of the evils of gambling, the expert gambler has attained to one degree of excellence; he knows the mind of his companion in the game. A very expert poker player can only be thwarted by a man who can throw his mind off to opposite moods. To study these men as they sit studying the faces of others, and thereby learning the condition of their hands, will repay one for the loss of morality which may be suffered. What is thus turned to a bad use may be made far more valuable in a good use. It is a fact that merchants in trading, or great capitalists in dealing with men lesser than themselves, have gained their advantages by knowing the minds of those with whom they came in contact. The gambler is forced to the habit by necessity, as any criminal may be forced to follow some high moral law at times in order to keep out of jail. Keen uses make keen faculties. The man who seeks to know what is in the minds of others, comes in time into a habit of gaining

access by the use of methods which necessity tells him must be adopted if he would succeed. These methods should receive our attention at this place, as they are always dependent upon magnetism for the force that makes them vital.

Magnetism may open and close the mind at will, for waking, sleeping or thinking.

This is the One Hundred and Twelfth Principle. The foundation of its power is in the accumulation of magnetism under the mechanical practice of the first volume. Having done this, the next step is in the study of the two great estates of this book; namely, the realms of peace and will. It would at first seem true that the greater the magnetism, the easier it is to close the mind, especially for going to sleep; but the less magnetism a person possesses, the more confused are his energies. These must be supposed as wild powers, for it is their uncontrolled state that leads to wakefulness. The fact has been tested over and over again. One of the hardest working and most magnetic physicians this country has ever produced was able to put himself to sleep while waiting for an engagement with a patient; if the latter came late, the doctor had improved the few minutes by a sound sleep, from which he would awaken as easily as he fell into it, yet would derive full benefit from the repose.

Insomnia has been completely cured in any case, however severe, when the sufferer has acquired magnetism under these advanced lessons; of course, using the first volume as a basis for the culture. We have had occasion to recommend this power to many who could get

no relief from other treatments, and the result has always been the same, a complete cure. The reason is told in the realm of peace and its predecessor; for scattered energies, like engines running wild, are dangers to the body and confusion to the mind. These are held under control by magnetism. More than that; a person possessing this power is able to fix the length of time for a nap, and awaken at the moment indicated.

Experiments are very conclusive in this respect, and we will suggest the following as the best: Close the mind, or at least attempt to do so. The first twenty trials may result in no progress; one trial a day being sufficient, and from thirty minutes to an hour being devoted to it. Thought flows in a succession of waves, like a swell across the sea. In the course of three weeks of daily practice, directed under the principles stated in the realm of the will, you should catch the recognition of a flow of thought. As soon as you recognize the thought-flow, which must result from faithful practice, you will know just what is operating in your brain, after which it will be an easy task to shut off the flow of thinking. Try it, and be convinced. The proof of a thing is in what it does. Scientists differ as to theories, but when they come to facts they are often dumbfounded to see their pretty theories demolished. Take, for illustration, the splendid systems of psychology taught in the great universities of the world; they fall and crumble before the great facts of life.

When the out-going flow of thought is recognized, it is easy to control it at will. It may be shut off, or turned on in smaller or larger currents, like some stream over which a check is maintained. The reverse should now be attempted. Allow no thoughts to come into your mind, as you allow none to get out. Those persons who are susceptible possess no power over the impressions which they receive from others, and they are often dis-

tracted by outer influences. You should close your mind at will against intrusions, or open it at will to catch others' thoughts. The reception of ideas or of impressions, which are feelings, from another, is easy if the other is at hand or in sight. Think of that person with the constant mental assertion: "I am passively listening to your mind." Of all the mental sentences capable of being used this has proved the most efficacious. Try it. But if the person is away, or if there is no person in mind, and you desire to draw into your brain some strong or distinct thought, as an impression, it is necessary first to stop the outflow and the inflow of thought from general sources, and absorb that which comes from the distance.

The ordinary senses convey something of the moods, thoughts and purposes of others, as the student of facial expression has ascertained; but the finer, more delicate, and yet more certain way to be felt, is through the ether. Imagine for a moment a person sitting in your presence. If he is thinking of any subject, that subject is transmitted to the ether about him, which fills the entire room, until the subject itself occupies all the space. His thoughts are as much out and around him as they are within him. They vibrate in every nerve of the body. Now, any person who is constituted or developed as to be able to feel the influence of the thought-waves upon the ether, would read his thoughts clearly and distinctly.

This resolves the matter down to the single question: How shall we put ourselves in a condition to receive and feel the thought-waves which are vibrating all about us? The reply is to be had in the maintenance of the four following rules, which are summed up as four acquisitions: 1. An indomitable will. 2. Large magnetic life. 3. A persistent thinking of, and yearning for, the object desired. 4. The throwing out of the magnetic

lines toward that object or wish. Any person, no matter how weak, may acquire all these conditions, even if none of them are present in the least degree. To this great end the art tends.

But for the purpose of this power we need the four conditions to affect the distance about us; that is, to give us control over facts occurring on earth, though not in our presence. To do this we need all the aid of the long course of training found in the estates that lead up to this lesson—to enable us to control our outgoing thoughts, or, for the while, to prevent our originating any ideas or thoughts. Herein lies the greatest cure of mental troubles. Only men and women of great magnetism are able to stop thinking. Lesser mortals worry at every trifle. Worry kills more people than all other causes combined. Worry is agitated thinking. It operates to mar the free action of the medulla oblongata, or the third brain, from which spring the nerves that give vitality to the vegetable body and the three functions thereof; namely, respiration, digestion and circulation.

When a person worries the large brain absorbs all the vitality of the nervous system and general strength; little vitality is left for the medulla. Consequently, the respiration almost ceases; the heart becomes fitful and ultimately deranged in its effort to meet the unusual demand upon it, and digestion is very feeble. We sit at the table in good spirits, eating heartily in response to a lively appetite, when bad news arrives. The gastric juice stops flowing into the stomach, digestion ceases, and appetite is lost. Likewise a person who carries one thought too long, or who is pinioned by an uncontrollable activity of the brain, cannot digest food readily.

No more useful lesson in life can be learned than this which is taught under the present principles. It is gratifying to recognize results in the many experiments which have been made by our students. To be controlled by

one's own wandering and ofttimes erratic feelings, is to be at the mercy of a stormy sea without rudder, oars or sail to guide and direct the boat of life; but to be the constant prey of others' moods, and to be the tool of every passing influence, is still worse. We know of nothing so important as the magnetic control of the mind, for this organ is a world in itself, and controls all else that belongs to human existence. It is the moral agent as well as the mental and physical. Life is one long series of activities impelled by this organ.

113

Magnetism perfects the brain power.

This is the One Hundred and Thirteenth Principle. The brain is an engine that feeds on electricity, phosphorus and magnetism, the latter being the directing agent and master as well, while the former are means of obeying its dictates. It is not possible to think without phosphorus and electricity; yet these are not sufficient. Add to them the power of magnetism, and the engines may run wild. An engineer is needed; the will must drive the forces that tell for man's ruin or supremacy. This will must come to recognize the thought-flows, the incoming and outgoing ideas, and must direct them at all times.

Having gained this much of the mastery, the will must adopt the photographic clearness of thought and feeling that is referred to under a preceding principle. What the mind of a magnetic person sees or feels clearly will be photographed in the tones of his voice. Speech is the most common means of communication, and the man or woman whose brain is so clear that every utterance is perceived and understood by those to whom it may be directed, is already a great power. This skill is acquired

by magnetism, and has been explained. The use of a faculty strengthens it, and, in fact, preserves it against disease. The brain should be tested by hard work daily; not all the time, but for a while each day.

Memorizing magnetizes the brain by its activity, if the thought is fully felt and appreciated. As the memory is strengthened with wonderful rapidity, it a sin to permit it to remain weak. Its use or non-use quickly affects it either way. A breaking down of the brain-power first appears in the difficulty of remembering names and events; and, while it is not true that the cultivation of memory would restore the brain, it would nevertheless help it some, and prevent mental disease. As we owe many duties to those with whom we deal in business and social life, we have no right to forget them, for our forgetfulness often causes annoyance and loss to them. This element of character being an important one, it is well to go into a special course of training to develop and strengthen it.

1. Take any sentence; select the emphatic words, having but one word to an elementary thought; commit these words to memory in their order, then endeavor to complete the entire sentence mentally or aloud.

2. In going from your home to any other house or place of business, try to recall all the persons by name whom you met, and in the order in which you met them.

3. On retiring for the night, recall the events of the day in the order in which they have occurred.

4. During meditation carry on a train of thought directed by the active will, and recall all the topics in reverse order, then in the order in which they came to the mind.

5. A most excellent practice, and probably the very best for developing a quick and ready memory, is to listen closely to a sermon, and, on the first trial, seek to recall the text and the most important points made during the

discourse. On the second trial recall the two most important points established by the sermon, and so on, increasing by one each time. Do not seek at first to recall more than one point, for, although you will undoubtedly be able to remember very many, it will prevent the scale of increase if you do not follow the plan here given.

All these means of developing the magnetism of the brain help each other. The power to send a thought to another mind is helpful to the memory, for both require the utmost clearness and intensity, although mere imitative memorizing is of the opposite character and lacks strength. This is seen in the case of one who has committed a recitation and forgets a line somewhere in the middle of it, and must go back to the beginning to straighten it out. That implies no mind; it is merely a succession of sounds. The Chinaman memorizes by a succession of sights, copying or imitating merely, but holding the ideas with tenacity. This is a mental gift, but it is not true memorizing, and cannot therefore become magnetic.

The clergyman is charged with the most solemn duties of the orator. We do not believe that the parish work should be imposed upon him. By divine command he is called upon to preach, not to enter into the financial problems of the church, nor the social intrigues of the choir. He is ground down under the pressure of labors not properly in his province. With such a handicap, he is useless in many cases, and worse than useless in most. We believe in the minister and in the church. They alone are particularly endowed with the power and the business of maintaining the moral standing of the world. But we do not believe in the cart-horse.

To preach to the souls of men the minister must possess magnetism in the highest degree, as well as mental clearness and the other qualities of his profession. Out of mind alone come thoughts only. Out of sub-conscious

power comes inspiration, and magnetism takes no step and makes no advance that does not lead constantly upward toward that faculty. A magnetic preacher can impress, convince and win; but the drudge who visits his parishioners and grinds out a week of toil far more distracting than the method of getting a living by the wits, is not possibly capable of developing or even maintaining his magnetism. To say that the humble church cannot afford it is not true. In a community where there is but one church, there are not members enough to require labor from the pastor outside of his pulpit duties. Where there are two churches in the same community, let the minister of one do the drudgery and the other do the preaching. They will agree to this if they are honest. If the congregations object to amalgamation, let them think how ashamed they would be if God were to appear in their midst and ask what objection there could be to one church working as a harmonious whole, instead of two at war with each other in creed.

Power in the ministry is greatly increased by magnetism. This should not be conformed with zeal and excitement that take the mind off its legs; they are too often run away energies that are not fruitful in worthy results. Magnetism never strains, never pulls, never tugs, never shouts for mere noise, although the thunderburst comes when the period is ripe for it; but, on the other hand, it draws the people away from themselves up to the plane whither the speaker would carry them. What is said on this subject in the earlier pages of this realm, applies to the ministry and to all branches of oratorical use. For very many years we have watched the progress of our students in this art, who are ministers, and in every case they have bettered themselves. Of those who have been engaged in the study of magnetism for more than two years, we do not know of a single one who has not reported extraordinary success.

Power over juries has also been secured in a remarkable degree by our students. Lawyers who were accustomed to fail in their trials, have become the most successful in their counties. How this has been done can be learned from one who sends us his report while the present book is being brought to its completion (October, 1924). We embody the greater part of the account, as it is in itself a lesson in magnetism. "Like the lawyers whom you spoke of a number of years ago, I was poor and unsuccessful. I could not get a case to try for over two years. When I did go into court I was defeated, and lost a good cause. My client was ashamed of me. The public quietly ridiculed me, so much so that I was anxious to quit the law or move away where I was unknown. This would not save me, for I was unfit for the court part of my profession. Yet I was well read in the law. I could floor much older lawyers on legal questions, and I could talk; but I was tiresome. When in this predicament I saw your book on Personal Magnetism; it was what I had been wanting for years; I got that, and then went one better by buying the expensive book of Advanced Lessons, although I borrowed the money. This was three or more years ago, perhaps four. I depended on those two books and nothing more. I am going to tell you what I accomplished, and make it brief. I accumulated mechanical magnetism. Being a leaker I had room for much and it came. That was step number one. Everybody knows how that is done; it is easy. The second step was to control all my energies, by bringing them under one harmonious law; the third was the greatest, the will. I cultivated that. Now, I was ready for the world, for the battle of life. One thing I needed, and I am going to teach you, my teacher. It is this. I have an enormous fund of power, but it needed the diversified uses to give it escape without waste. I organized a debating society; I spoke at public meetings; I was in-

vited to speak oftener; I attracted attention by my so-called wonderful improvement in so short a time, and here I am to-day credited as the most eloquent and most successful jury lawyer of my county." He told the whole story in a succinct manner, and his report goes with the many other victories won by the power of magnetism. It is, as we hope your report some day, will be, one of the stars in this galaxy of glory.

Power in the medical profession is rapidly gained through the practice of advanced magnetism. In no other calling is there so much opportunity for the exercise of this art. In the first place let the physician accumulate all the magnetism possible by the aid of the first volume, and let him compress all his energies into one chain of power, for confusion in him distracts the sensitive patient. The latter looks to the face of the doctor for hope, or for the story of the case; the very entrance of the physician is one of assurance, inspiring confidence, or it is one of confused energies, disturbing the confidence already secured. To make the sick one nervous or depressed is sure to throw back the patient and retard the progress toward recovery. Perfect calmness of mind, perfect peace of all the energies held under absolute sway, and a clearness of vision into the nature of the malady accompanied by a determination to affect a cure, are preliminaries that every physician should regard.

A distinction should be recognized between the so-called magnetic healers and the regular physician. The former cannot be other than charlatans. There is no escape from this conclusion. Disease cannot be driven out of a patient by the magnetism of another. Self-magnetism may effect a cure, but only by supplying vitality with which to govern the appetite and the assimilation of food; two processes that often fail because of a lack of functional life. This is afforded by magnetism, as is the increased vitality of the heart which is rapidly

failing and bringing its owner to the grave. Even in such cases the proper nutrition must be supplied to the system. There is no cure of any disease, no matter what its kind, except by re-building the body. Medicines may shift the abnormal conditions, but never did and never can effect a cure. How absurd is it for a "magnetic healer" to attempt to "throw off" such a malady as rheumatism by rubbing or other processes, when the uric acid is being momentarily formed by perverse habits which the patient makes no effort to correct? As well open the faucet and flood the house, then call the healer to rub the house instead of turning off the faucet. The cure of diseases is effected by turning off the fountain of their supply, and rebuilding the injured body. The fact that neuralgic headaches are overcome by the outer influence of magnetism, is not of itself sufficient to prove extensive powers. One swallow does not make the spring-time.

Power in business is founded upon the same laws that have been repeatedly stated in this volume. To restate them would be to rewrite the book. The first essential is a stock of magnetism of enduring force, such as is derived from the practice of the exercises of the first volume. The confusion that inevitably attends the career of an active business man, and which may sooner or later unfit him for any other duties, should be conquered. Calmness, peace, will, determination, and every social charm that can be acquired, should be used. Never fretted, never made angry by the angularities of his customers, always conciliatory and pleasant, always bound to please, even when patience ceases to be a virtue, always honest in his dealings, and bright enough to see that the wholesalers do not impose dishonest goods upon him, he cannot help succeeding if he is magnetic. He should be prompt in his correspondence, never allowing a minute to pass unnecessarily when an answer is needed; for it

takes no more time to be prompt than to lag behind, and he should make the wishes of his customers paramount to his own, when he can properly do so. Honesty pays a larger dividend in this age of trickery than any other quality.

Power in social relations is purely magnetic, and always derived from this art. Wealth and rank may force the leadership over others, but it is a following of sycophants that will permit it. There are requisites of admission into every set, into every clique, into every circle; sometimes these are titles and wealth; sometimes ancestry or birth; sometimes merit, office, fame or style; but the queen of women is always the possessor of charms of personality, whether she belong to the upper or the humbler caste. So with true men who win recognition in society. We have shown the possibility of merit alone rising out of the lowest scale and taking the possessor to the highest plane, even amid wealth and rank, while neither came to lend aid. The best society is governed by the most sensible rules, and it is to the credit of some circles in every part of the civilized globe that they place no barrier against the entrance of worth, unattended by any other quality.

Power over the opposite sex has been referred to so often in this volume that we need devote no large space to it here, except to take a glance at its opposite side. We believe in the law of affinity by which one ideal, schooled in magnetism, will eventually find one of the opposite sex that nature and destiny have intended for each other; although fate steps in too often and ties the knot otherwise. Too many men have married too soon, or have not succeeded in welding that chain that should have bound them to another. Too many women have also been mis-mated. There is now no remedy. Maintain the marriage relation at all hazards, and make of your counterparts all that you would have found in your ideals. Much

has been said in previous pages of this volume on the same subject.

What we now wish to say upon the matter of power over the opposite sex is on its reverse side, the attempt of a person of superior magnetism to rob a lesser individual of chastity. It is supposed that the man or male is always the aggressor; but this is far from being true, as it is also untrue that no female is in danger if she does not give some kind of invitation to the opposite sex. Leaving out of the question the class that plies the profession of unchastity, we need only refer to the others who are innocent *in toto,* and to those who are bad *sub rosa.* When one of the last-named class meets another of the same class, and there is doubt as to the fact of virtue, either may avoid the needed suggestion and so pass by untrammeled; or either may take the initiative. One is as likely to do so as the other. The man, fearing to make a mistake, looks for some sign or signal. The woman, hating to be despised if she should reveal her nature to one who would not wish her company, will likewise be wary. Thinking herself correct in the opinion she forms of the man, she throws out a hint that is capable of being construed either way, in case a turn is necessary. This is the moment of her fall, though not of the first she has experienced. The man accepts the hint as a challenge, with some bit of conduct that he can explain on either side of the fence on which both are poised; and, these preliminaries over, the toboggan is easy. The pivotal point may be assumed by either; the man gets some cue from the woman in most cases; while the woman acts on the theory that every man is vulnerable.

If honor is a tawdry jewel there is nothing on which to base the use of magnetism. No person will exert an influence to do some thing that is not desired in his own heart. There is no glory in conquering the virtue of one who has it for sale or loan. There is only shame in

throwing a magnetic influence over an innocent human being, with the purpose of despoiling the one chief charm of life. But there is both glory and honor in winning the heart and mind of one who is worth the battle and who resists the victor, if won for marriage. We are proud of those of our students who have taken Cupid by the ear, thrust him aside, and leveled their own shafts of love at the hearts of unwilling mortals. A wife or a husband who has been lassoed by magnetism has never been lost. It is the only cord that never breaks in marriage. Many notable cases have been cited in previous realms of this book.

Power in temptation is the needed friend of the honest girl who is unable to withstand the magnetism of some man who seeks her virtue. We believe that our students are incapable of such defilement; but there are men everywhere who have some small degree of native magnetism, just enough to overpower the girl. It is useless to claim that the percentage is small of young women who are misled. The fact is quite the contrary. Every physician of extensive practice knows that a rather large, though relatively small, percentage of females have been wronged prior to the age of twelve; as many are likewise dealt with between that age and fifteen; then comes the horrible era which ranges from fifteen to twenty, in which more than ninety per cent. of all who are left to their own control, fall prey to man. Mothers, fathers, sisters, brothers and husbands go to their graves ignorant of the evil which has been visited upon their loved ones. Those who see only the surface evidence will indignantly and vehemently deny this assertion. Those who know the facts will recognize its truth.

There is but one remedy. There is but one aid for the weak who is tempted, and that is magnetism. It is well worth the cost, for what it saves is above all price. Let the girl learn to control herself, not by the empty boast

that she can always take care of herself, for this vaunting is a bubble that some certain man can prick at the first glance of the eye. Let her study the full course of magnetism, and fortify herself especially under the realm of the will as presented in this volume, and she need not fall. Not even the promise of marriage, affirmed in hot tears and indented with burning kisses, can unbalance that power which she thus acquires. So in all temptations the rule of safety is the same. It is, and has been, the tower of strength to those young men, and older men too, who have fallen into lines of evil and are likely to yield.

Power in self-cures should be studied very thoroughly, as it is by far the most certain of all means of removing disease, if there is a basis, in the shape of nutrition, to work upon. Nearly all disease is due to foreign matter in the system, coming in through adulterations in the food or a wrong selection of drinking fluid. This is explained in our "Life Building" book. The body must have fourteen elements daily, and in seventeen compounds. Give it more or give it less, and something will go wrong. The kidneys are the source of some of the most disagreeable as well as the most quickly fatal of maladies; yet these organs would never become diseased were it not for the introduction of foreign matter in the system. On the other hand, it is the lack of sufficient quantities of the right kind of food that causes heart failure and neuralgia; while many improper methods of cooking, combined with foreign matter in the diet, lead to dyspepsia, and so on through the whole list.

The facts concerning the curative powers of magnetism are so apt to be distorted, that we prefer to first sum them up, and then explain them. Concisely stated, they are as follows:

1. One person cannot cure another person by magnetism; the most that can be accomplished is to render a

minimum assistance, which must be based upon hygienic laws.

2. One person may supply a slight amount of vitality to another through the power of magnetism; and this has but a small temporary, and no permanent, virtue, unless obedience is yielded to hygienic laws.

3. The erratic action of the nervous fluids that sometimes causes headaches or other pains, may be corrected by the magnetism of another.

4. Self-magnetism is the most certain of all methods of cure, and its efficiency must depend on the proper supply of the exact nutrition demanded by the body.

5. All disease represents one of three conditions; either a deficiency of nutrition in whole or in some particular part; or in the introduction of foreign matter in the body through food, drink or drugs; or the lack of due vitality. The last-named often results from the first or second. In some cases, perhaps in a majority, all these causes are at work together.

6. There is no way known to science, or to man, nor has there ever been, nor will there be any way of overcoming disease and curing its effects, except by rebuilding the body.

7. As in childhood and youth, when the body grew because the vitality was excessive, so in maturity a fullness of vitality is needed to maintain the daily waste and rebuild the system with new and perfect material; and this process of rebuilding must occur faster than the ordinary waste of the body.

8. Artificial magnetism cannot supply vitality. Life springs from its own impulses, not from those that are thrust upon it. The more dependence is placed upon outward influences, the less the life of the body will generate its own vitality.

9. Self-magnetism is the source of the greatest and most buoyant life.

These are facts that have been proved times without number in the cure of disease; and on the other hand, is the perverted doctrine of magnetic healers, who claim that they are able to produce sleep, cure pain, and accomplish other results by this power, when the fact is that much of their work is hypnotic. The best opinions are decidedly against the use of this degrading power to cure disease, and we have found many potent reasons why it should not be employed, which have been stated in the earlier realms of this book. Do not let us be misunderstood as to the value of magnetism itself in curing ordinary pains, headaches and any disorder that is due to an erratic action of the nerves; but there is a vast difference between a disorder and a disease. Self-magnetism is the proper agency for curing the latter, and this must have for its basis the same régime that rebuilds a diseased body. In fact, the latter process is often impossible or very slow when unaided by self-magnetism.

The practice of curing headaches in others is valuable as a means of testing your growing magnetism, and we shall review some of this power, at the same time asking you not to confound so slight a disorder as headache with any disease. You may control another person by the voice, the eye or the touch in this experiment, which is a very simple affair. If discrimination were to be made, the relative value of each would be stated as follows: The eye's power is generally the strongest, and is rated at 100 per cent. in value, the voice at 80 per cent., the touch at 60 per cent., the eye and voice at 180 per cent., the eye and touch at 160 per cent., the eye, voice and touch at 240 per cent.

Some persons have a more magnetic touch than others; and some have on hand a crude supply of touch magnetism furnished by nature, while the eye and voice may not possess any appreciable quantity. In grasping a person's hand it is better to hold the body, arm and hand

dead still, while the nerves are exceedingly tense. The mind may say what it will, either silently or openly. The touch is capable of accomplishing many physical effects, and the exhibition is most satisfactory. It is a pleasant evidence of the power of generating animal electricity. The fingers can arouse and give escape to more magnetism than any other part of the body in the way of touch. The balls, or the very tips, of the fingers are the best points of escape, but only slightly better than the palms. It is well to remember this in attempting to remove pain from others.

The capture of the belief of a sick person is a valuable aid to his being cured. Confidence in yourself, free from a consciousness of it, is the surest way of obtaining his confidence. No being should be forced into any belief against his will. These combinations in you and your patient open the way to the exercise of curative powers. Then comes the necessity of using the mental assertion, of which so much has been said in previous realms of this volume. Direct your whole mind upon the patient, and make use of the following inward observation: "I am sure you believe I can remove this pain," or some similar expression. There are many cases where an attempt to cure in this way would be entirely useless. While it is possible, it is grossly improbable, that such a method as that of personal magnetism could effect a cure of a dangerous illness, and it would be criminal to neglect to call in a physician at such a time.

The only illness that a person ever ought to attempt to cure by magnetism is such as would be considered too trivial to require the immediate aid of a physician. We make these remarks because persons often acquire considerable power, and this leads them into the belief that they are infallible. There come times to all of us when the nervous system is unmanageable, and its magnetism unreliable. These times are few, however; but even at

our best we are fallible. The method of checking the violent escape of electricity may be effected by either medicine or magnetism. If by the former, the flow is counteracted by exciting a lesser degree of it somewhere else, thereby establishing an equilibrium until nature restores the normal condition. We all know that the tendency in nature is toward a cure of every malady.

The same methods may use magnetism only, and it is here that the best results are obtained. The person suffering with a pain in the head is still waiting for that soothing touch which, if directed aright, will counteract the escaping electricity of the patient. Imagine yourself a battery (with plenty of power in store, capable of directing it at will), seated before a suffering friend, who is no battery worth mentioning, having no power to direct, but losing it all, and that loss caused by some pressure on the nerves, or some irritation of them that excites a violent escape of the vital fluid. You have to overcome this violent loss. You will have done well if you restore the loss to its every-day or ordinary escape—that which attends all nervous people. The nerves of such people are often very sore, without experiencing any real pain, showing that any escape of vitality may be slightly painful.

It will generally suffice to cure headache to have the patient sit near you, your hands resting on opposite sides of his or her head, the balls of the fingers coursing gently over the forehead and scalp, from the front of the head to the back, following the general direction of the pain. It requires three things to make unequivocal cures.

1. That you possess accumulated magnetism.
2. That you firmly believe you can cure.
3. That you so express yourself mentally during the process of the attempt.

An active mind will be able to direct the course of the magnetic current down the arms and out of the balls of

the fingers into the very nerves of the patient. In many cases the escape of vitality is overcome at once by the counter current. The cure is instantaneous. In others the escaping vitality is checked gradually. The reports of cures are so numerous that it is useless to attempt to select any for publication. The students of advanced magnetism, unless grossly careless, have been uniformly successful.

The voice may always aid the magnetic touch, by speaking in soft, gentle, low and sympathetic tones. Holding the palm over the part affected by the pain is sometimes quick in its results. The whole palm should touch, and very lightly. In touching other parts than the head, and in coursing the balls of the fingers gently over these parts, but one direction should be taken. Rubbing back and forth will only warm the body, not magnetize it. Rub always in the same direction. Do not reverse, but bring the hand back through the air, and so continue. All movements along the arm or hand should be toward the shoulders, following the line of pain; all on the legs should be toward the hips, and generally toward the spinal column.

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The power of the imagination may deplete the magnetism, or invite hypnotic belief.

This is the One Hundred and Fourteenth Principle. It is not the effect of magnetism on the body, but the effect of the imagination over all else, and thus the law is different from any yet presented. You may know of many instances of the use of this force. We can do nothing better than to cite the case of a celebrated French physician of Paris, author of many excellent works on the force of imagination, being desirous to add experimental

to his theoretical knowledge, who made application to the minister of justice, to be allowed an opportunity of proving what he asserted by an experiment on a criminal condemned to death. The minister, by order of the Emperor, delivered over to him an assassin who had been born of distinguished parents. The surgeon visited the prison and told the unfortunate man that several distinguished persons had taken an interest in his family, and had obtained permission of the minister that he should suffer death in some less disgraceful way than on the public scaffold, thereby saving the feelings of his family, and that the easiest death would be by bloodletting.

The criminal gladly agreed to the proposal. At the time appointed the physician repaired to the prison, and the criminal being extended on the table, his eyes were then securely bound, and he was slightly pricked near the principal veins of the legs and arms with the point of a pin. At the corners of the table were placed little fountains or basins filled with warm water, from which poured several streams falling into tubs placed on the floor to receive the water. The poor criminal thinking it was his blood that trickled down his arms and legs, into the tubs, became weaker and fainter by degrees. The remarks of the medical gentlemen present in reference to the pretended quality and appearance of the blood increased the delusion, and he spoke more and more faintly, until his voice was at length scarcely heard. The profound silence in the apartment, and the constant dripping of the water, had so extraordinary an affect on the brain of the patient, that all his vital energies were soon gone, although a very strong man, weighing one hundred and ninety-five pounds, and he was dead in one hour and forty minutes, without having lost a single drop of blood.

A gentleman having led a company of young children beyond their usual journey, they began to weary and

cried to him to carry them; which, from their number, he could not do, but he told them he would provide them with horses to ride on. Then cutting little sticks, he gave one to each, and provided a larger one for himself, he bestrode it; whereupon they straddled each their stick and rode home without the least complaint. Such is the "power of mind over matter."

The religious fanatic and the martyr to political excitement have exhibited resistance to physical agents to a degree of inflexibility most incredible. The Shakers believe that, in their trances and visions, their souls visit the heavenly world. In this state the lancet has been applied to them, and their flesh scarified without producing a particle of blood. This will plainly show the power the mind exercises over the physical system, or in other words, over the body, and its great influence in producing a cure in many diseases.

Dr. A. T. Thompson, of London, an eminent man in his profession, related many highly interesting cases of this nature. "I give you a case," said the doctor, "as an illustration of the control of the mind over the operations of medicine, where the whole effects must have been induced through the nervous agency, modifying the functions of the organs concerned. A lady was laboring under an affection of the bowels, attended with severe pain and the most obstinate costiveness. She was physicked, the warm bath used, and administered with injections and anodynes, but without the least effect upon the bowels, and without affording any relief from pain. At length the physician was informed that she had expressed her conviction, that if her usual medical attendant, who was then in the country, and alone understood her constitution, could be called, she would be relieved. This physician was accordingly sent for, and on his arrival, although no change either of measures or medicines was resorted to, her bowels were quickly moved, sleep and

entire relief of pain followed, and in a few days she was perfectly well."

Dr. James has related a case communicated to him by the late Professor Coleridge, which strikingly illustrates the power of the imagination in relieving diseases. As soon as the powers of nitrous oxide were discovered, Dr. Beddoes of the London Hospital, at once concluded that it must necessarily be a specific for paralysis or palsy. A patient was selected for the trial, and the management was intrusted to Sir Humphrey Davy. Previous to the administration of the gas, he inserted or placed a small pocket thermometer under the tongue of the patient, as he was accustomed to do on such occasions, to ascertain the degree of animal temperature with a view to future comparison.

The paralytic man, wholly ignorant of the nature of the process to which he was about to be submitted, but deeply impressed with the representation of Dr. Beddoes as to the certainty of success, no sooner felt the thermometer under his tongue than he concluded that the gas was in full operation, and in a burst of enthusiasm, declared that he already experienced the effect of its benign influence throughout his whole body. The opportunity was too tempting to be lost. Davy cast an intelligent look at Coleridge, and desired the patient to call again on the following day. The man again called at the appointed time, when the same ceremony was performed, and repeated each succeeding day for a fortnight; the patient gradually improving during that period, when he was dismissed as cured, no other application having been used.

Professor Woodhouse, in a letter to Dr. Mitchell, of New York, has given a recital which also tends to show what singular effects can be caused if the imagination be previously and duly prepared for the production of wonders. At the time that the nitrous oxide excited al-

most universal attention, several persons were exceeding anxious to breathe gas, and the professor administered to them ten gallons of atmospheric air, in doses of from four to six quarts. Impressed with the belief that they were inhaling the nitrous oxide, quickness of the pulse, dizziness, vertigo, difficulty of breathing, great anxiety about the breast, a sensation similar to that of swinging, faintness, restlessness of the knees and nausea, or sickness of the stomach, which lasted from six to eight hours were produced—symptoms entirely caused by the breathing of nothing but common air under the influence of an excited imagination.

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A magnetic brain may separate the senses from the body.

This is the One Hundred and Fifteenth Principle. The body of flesh and bone is the product directly and indirectly of the vegetable kingdom, and its functions are inherited from that realm. Trees breathe by their leaves; the body by its lungs; plants grow by the circulation of their life-fluid, the sap; the body grows by the circulation of its life-fluid, the blood; plants, trees and all get nutrition by the digestive action of their root fibres; the body gets nutrition by the digestive action of the nerve fibres of the stomach, exactly reproducing the work of the root fibres, which is selection and absorption into the life-fluid. Thus we possess a vegetable body, called flesh as an easier means of expression. But we have five senses, emanating from the head, while the tree has no head and no senses. Its existence is fundamental; so is ours, except for the addition of the senses.

To be able to separate the senses from the vegetable

body is an attribute which, it seems, only the great men and women of the world have possessed. It should be acquired by all. The exercise of the will-power in that direction, aided by the experienced use of proper magnetic lines, will accomplish the desired result. History merely repeats itself over and over again in the lives of the great men and women, as far as this power is concerned. Nearly all the biographies of the truly great mention this as a gift. Napoleon could charge his mind with any subject he pleased, and instantly discharge all thought of it. He never worried. In the midst of the most terrible wear and tear of anxious, nervous thought he could select any period of the day or night for sleep, and slumber for an exact time. This has been stated as true of scores of others. General Butler, when tired by a too long continued mental strain, could step into a private room and sleep at will. "Excuse me for twenty minutes," he would say; then disappear. In ten seconds he was snoring. In nineteen minutes more he was awake. In twenty he appeared bright and new, as though refreshed by a full night's rest.

The most singular instance of the power of the will over the functions of the body, and taken altogether, perhaps, the most remarkable case on record, being supported by the most unquestionable testimony, is related by Dr. Cheyne, in his English Malady, pages 208-310. The case is that of Hon. Cornel Townshend, who for many years had suffered from an organic disease of the kidneys, from which he was greatly emaciated. He was attended by Dr. Cheyne, Dr. Baynard, and the distinguished surgeon, Dr. Skine, three of the most eminent men in England. These gentlemen were sent for, in great haste, early one morning, to witness a singular phenomenon, or strange case.

He told them he had for some time observed an odd sensation by which, if he composed himself, he could

die or expire when he pleased, and by an effort come to life again. The medical gentlemen were opposed, in his weak state, to witness the experiment, but he insisted upon it, and the following is Dr. Cheyne's account: We all three felt his pulse first; it was distinct though small and thready, and his heart had its usual beating. He composed himself on his back and lay in a still posture for some time; while I held his right hand, Dr. Baynard laid his hand upon his heart, and Dr. Skine held a clean looking glass to his mouth. I found his pulse sink gradually until, at last, I could not feel any by the most exact and nice touch. Dr. Baynard could not feel the least emotion in his heart, nor Dr. Skine see the least soil of breath on the looking-glass. We then each of us held to his lips the glass several times, examined his pulse, heart and breath, and could not by the closest scrutiny discover the least symptom of life in him. We reasoned a long time on his strange, odd appearance, as well as we could, and all of us confessed it unaccountable, and beyond our power to explain so strange and inexplicable a case. He still continued in that condition, and we concluded that he had indeed carried the experiment too far, and at last being quite satisfied he was dead, we were about to leave him. He had continued in this situation about half an hour, it being then nine o'clock in the morning, in autumn, when, just as we were leaving, we observed some motion about the body; and, upon further examination, found his pulse and the motion of his heart gradually returning; he then began to breathe gently and speak softly. We were all astonished, to the last degree, as this unexpected change in a man we confidently believed to be dead, and after some further conversation with him among ourselves, went away fully satisfied as to all the particulars of this astonishing case, but confounded and puzzled, and unable to form any rational scheme, by which to account for it.

He afterward, several months subsequent to this event, tired and worn out by his mental and bodily sufferings, sent for his attorney, made his will, settled legacies on various servants, received the sacrament, and calmly and composedly expired in one of those extraordinary and powerful influences of the mind over the physical system. His body was examined and all the viscera, with the exception of the right kidney which was greatly diseased, were found perfectly healthy and natural. This power of will, manifested at pleasure, is perhaps one of the most remarkable phenomena connected with the natural history of the human body. The distinguished Dr. Benton in his work alludes to cases of the same kind, and reports that the celebrated Carden Hagged could separate himself from his senses when he pleased.

The health of the plant and flower, its changing shape and diversified form, are all dependent upon purpose,—but that purpose is the will of the creator. In the animal and man the vegetable functions are the result of the will of a Creator. The three brains, the cerebrum, the cerebellum, and the medulla oblongata, are separate purposes at work to enact the will of the being—a gift from the will of a Creator. In this separate will-life rests the independent control of the body.

The question now confronts us: "May a human being step in between the will of the Creator and his own life and body?" The answer is "Yes." The Creator so intended, and has waited patiently these many centuries for man to grasp the great meaning of his own existence. In moments of unreckoned mental dominion, the mind is seen in its sway over the body. History is full of this evidence. The whispered secret is heard but not heeded.

That the mind has a powerful influence on health is well known to medical men, and in fact to all persons of observation; and this is the reason why physicians encourage their patients. Not unfrequently, mental emo-

tions such as fear, grief, or any great anxiety of mind, have turned the hair gray in a single night. Man is more or less the creature of passion, prejudice, habit and education. The heart, alas! despite the stern philosophy which justice bids us exercise, invariably warps the understanding. Even when most disposed to place reliance on the impartiality of our discriminating faculties, the sympathies and prejudices of our nature still triumph; the leadings of a mode of thought and reasoning, that has been instilled into us through training and education. This shows the importance of proper moral instruction, and the necessity of correct early habits. We are also often misled by the force of imagination.

Some persons suffer more from pain than others; it is well known that all do not bear surgical operations equally well. That is, doubtless, greatly dependent upon their organization, although it may be modified by habits of endurance, or on the contrary, in particular diseases, depending on the condition of the nervous system at the time, which should be particularly and strictly attended to, for it is remarkably susceptible of impressions. The slightest motion of the muscles, the slightest breath of air, will often induce the most excruciating torment where it is morbidly impressed; the operation of medicine is interfered with, and regular physiological action must be importantly modified. The influence of hope is also necessary to procure relief, and the alleviation or removal of disease is, in a great measure, dependent upon the condition of the mind.

The agreement between mind and body is constant. The administration of new medicines without possessing anything particularly novel or powerful, will frequently induce an amendment of the disease, and this is often the reason why medicine prescribed by physicians of celebrity, or professors, has been known to succeed better in their hands than in those of other persons. It is greatly

the confidence and hope of the patient that works the cure. Disease is known to depress the powers of the understanding as well as the vigor of the muscular system, and will also deprave the judgment as well as the digestion. A sick person in particular, is extremely credulous about the object of his hopes and fears. Whosoever promises him health, generally obtains his confidence; and this is the reason why so many become the dupes of quacks and patent medicines.

The force of imagination, the power of fear, exercised on the animal economy, are admitted by every medical observer, and indeed by every one of common sense; and the limits to which their operations are to be assigned, no one can designate. This subject is of great importance to the medical man, if he wishes to practice successfully; and how very much is it to be regretted that so little attention is paid to this important subject, the influence of the mind upon the vital functions. Research in such a field of inquiry would display many phenomena, which in ancient times were attributed to supernatural causes, and latterly to magnetic and other causes, which might be satisfactorily referred to the operations of the nervous system alone, without the supervention of other agencies. The *modus operandi* is not understood and the opinions entertained by distinguished physiologists are various. The operations of the moral feelings and emotions in the production of corporeal diseases are far from being yet understood, and hundreds have died from fear during the prevalence of the cholera who would have been living at this time had they possessed moral courage.

Poor human nature! How fearfully does it deceive itself when it flies to drugs to relieve every disease! Look into our large and commercial cities, where more work is done with the head than with the hands; where every kind of food for the passions is not only superabundant in quantity, but of the most stimulating quality, and

thousands who never labor at all, are found who, through the unnatural degree of excitement kept up in the brain and nervous system, and the full play of the passions, bring very great injury to their health. An attentive examination of every class of society will convince us, that in proportion as the intellect is highly cultivated, improved, and strongly excited, the body suffers, till a period at length arrives when the corporeal deterioration begins to act on the mental powers, and the proud man finds that the elasticity even of the immortal mind may be impaired by pressure too long continued, and that, like springs of baser metal, the body requires occasional relaxation and rest, instead of dosing and drugging. See that pale cheek, that eye that has lost its luster, that careworn countenance, that languid step, that flaccid muscle, with great weakness, and the indisposition to exertion, and you will behold the results of a mind worn down by the cares and disappointments of life, and a body exhibiting a faithful picture of its influence upon it.

"The best of men have ever loved repose:
They hate to mingle in the filthy fray,
Where the soul sours, and gradual rancor grows,
Imbitter'd more from peevish day to day.
E'en those whom Fame has lent her fairest ray,
The most renown'd of worthy wights of yore,
From a base world at last have stolen away."

REALM TEN

"I SAW two clouds at morning,
Tinged by the rising sun,
And in the dawn they floated on,
And mingled into one;
I thought that morning cloud was blessed,
It moved so sweetly to the west."

THE ESTATE OF EXALTATION

"HER veil revealed
The beauty of her face, which, half concealed
Behind its thin blue folds, showed like the moon
Behind a cloud that will forsake it soon.
Her hair was braided darkness, but the glance
Of lightning eyes shot from her countenance."

"TO him no vain regrets belong,
Whose soul, that finer instrument,
Gave to the world no poor lament,
But wood-notes ever sweet and strong.
O lonely friend! he still will be
A potent presence, though unseen, —
Steadfast, sagacious, and serene:
Seek not for him, — he is with thee."

"ALAS! we think not what we daily see
About our hearths — angels, that are to be,
Or may be, if they will, and we prepare
Their souls and ours to meet in happy air —
A child, a friend, a wife whose heart sings
In unison with ours, breeding its future wings."

"EACH flower the dews have lightly wet,
And in the sky the stars are met,
And on the wave is deeper blue,
And on the leaf a browner hue,
And in the heaven that clear obscure,
So softly dark, and darkly pure,
Which follows the decline of day,
As twilight melts beneath the moon away."

The Estate of Exaltation

"REST! This little Fountain runs
Thus for aye:—it never stays
For the look of summer suns,
Nor the cold of winter days.
Whosoe'er shall wander near,
When the Syrian heat is worst
Let him hither come, nor fear
Lest he may not slake his thirst."

WINGS **of influence** far overspreading the sky, span the mighty realm wherein man has sought to peer since first he knew his relation to the universe that canopies him. Shut in on this earth with all its dangers, he hopes for some destiny that shall separate him from the rolling ball on whose crust he clings. He sees life made up of the material that lies on the ground beneath his feet, and operated by the forces that come from the sun. So ignorant is he of the laws that govern the universe that he does not know where the

parent orb of the solar system had its origin, or whence it receives its vital supply. He believes that, if he were given wings with which to fly a billion miles in each billionth part of a second, he could scour the heavens from one extreme to the other, going through all the heights, the depth and breadths, and find nothing but suns and solar systems.

If it is true that we see all there is of the universe in kind though not in extent, then the powers that make, keep and control it are diffused and scattered, and suns are gods, and gods are beings of fire. But if it is not true, then heaven and the abode of God are designedly hidden from our little dot in the sky, and only His presence pervades matter. There is no such thing as an existence suspended in empty space, apart from the architectural structure of the universe. The home of the Ruler is somewhere or everywhere. All forces operate on the material; they are powerless to find leverage except in matter. The day is not far distant when science will declare that the ether which fills space and is omnipresent within all gases, liquids and solids, is all there is of spiritual existence; being capable of containing and transmitting every influence hitherto known.

Magnetism lives in ether; and leaps its bounds under pressure to seek release through more solid lines of matter. The water-sea that encompasses our continents is more free than the earth and its minerals; the aerial-sea that bathes the planet is lighter yet; but the ether-sea, itself expanded matter, is freedom idealized. Strike the water into waves, and their highest speed is childishly slow compared with the undulations of air that rive the wind; yet both give way before the flight of ethereal fire that counts its millions of miles in each minute of time. The sun is close enough to the earth to almost scorch it, yet sound would require fourteen years to pass from this earth to that orb. We regard the railway train that

moves at an average speed of forty miles an hour as the embodiment of high speed; but if it were to maintain this swiftness night and day without ceasing, it would require 263 years in which to reach the sun. It travels at the rate of forty miles an hour; light goes nearly two hundred thousand miles a second, and would reach the sun in about eight minutes.

This speed is all too slow for thought, and much too slow for feeling. Yet within the mind's mind there is another kind of thought, another kind of feeling, far more subtle and intense than the conscious faculties are able to detect, that sends its messages many millions of miles in every millionth part of a second, and catches answers ere the vibrations cease; which must require a more sensitive ether-sea for its transmissions. As mental messages and impressions seem to require no time whatever, it is possible that they are received at any distance the instant they are created. It is not reasonable to suppose that God must wait for knowledge, even though it comes from the farthest limit of space. The discussion of what the universe is, of its height as compared with its other relative dimensions of length and breadth, and the nature of the abodes within its central spaces, together with questions that are necessarily involved in that connection, may be found amply set forth in the highest degree book of this series, namely, Future Seeing. We are now to consider man's relation to the general forces beyond those of commonplace life.

116

There are superhuman realms of power.

This is the One Hundred and Sixteenth Principle. By superhuman we mean but one thing; that is, beyond the uses of the ordinary senses. We do not mean

to refer to the claims of spiritualism. The proofs are abundant that such a realm does not exist, for the reason that every manifestation can be traced to some activity of the ether-sea. The superhuman need not necessarily exclude the grander nature that co-exists with the human. Man is composed of his body and its forces; the former being the tools of the latter. The forces are vital when they relate to mere physical expression; they are mental in thought only; yet the blending of the two are needed in so simple a range of faculties as may be seen in the use of the senses. By these channels all things are known, felt and experienced; and from them all reasoning proceeds. The deepest thought is but a divergence or expansion of an idea founded upon somebody's sense-impression.

Despite the deep veiling that obscures the faculties that exist apart from the ordinary senses, they are well recognized as actual agents of life, which, for some reason, have never been openly visible to the common gaze. As they have come to manifest themselves from time to time, their strangeness and infrequency of occurrence have produced alarm. Being superhuman, they have been at once associated with the only thing which man had ever regarded as superhuman; so the theories and supposed complete proofs of spiritualism, occultism and what else, were immediately founded, only to be foundered when the breath had returned and sense could be summoned to the investigation.

As we proceed we shall see the proofs of powers, long associated with the ordinary faculties, but which have always been partners at least with the superhuman, and these grow into others without limit. Man may be a creature of dust, but magnetism is not of earth. The sun that holds these mighty orbs to its heart by a chain of influence great beyond comparison, sends to all life such share of that influence as each individual is able to use,

and the power behind the sun lives in and through the endowments that have been transmitted to earth by the varied vitalities of that orb, giving us the clew to possibilities yet unrealized. As we proceed to unfold the plot of destiny, light is always growing more intense, and new domains loom up in the distance. Over the horizon of hope the skies hang brightening into rosy gleams of promise.

117

The ether-sea reaches every realm of power and washes the shore of Heaven.

This is the One Hundred and Seventeenth Principle. This law is fully recognized by science, and has no doubters except so far as the latter portion of the principle is concerned. It is true that science does not recognize either the existence or non-existence of heaven, as understood in religious theories. It is not material, either as to whether such admission is made or not, or as to the kind of heaven that may exist in the sky. If it is not in some special section of the universe, it is everywhere; for no person of sense believes that the great system that is perfected in space is without government, and whatever governs it is located somewhere or everywhere, and that is what we mean by heaven, for the purposes of this principle. We have fixed scientific reasons for believing that heaven is specially located, and is not a scattered or diffused presence, which reasons will be amply stated in the forthcoming volume, Future Seeing. It has no place or part in this book.

Having proved that heaven exists in fact, the principle which says that the ether-sea reaches every realm of power and washes the shore of heaven, is a self-evident truth. No well read person, whose attention has been

called to this subject, denies the omnipresence of the ether-sea. The long exploded Newtonian theory of the materiality of light made that force a molecular activity, not realizing the extreme thinness of the ether. The attempts to concentrate the atoms of which ether is composed and reduce them to matter, was just as senseless as would be the effort to condense the atmosphere by focusing the sound. No matter how much loudness may be compressed into a small space, nor how many voices, horns and whistles may be directed and reflected upon a given spot, the air is not increased in bulk by this excess of sound, and the same is true of the ether. While the Newtonian theory of the material nature of light is denied to-day because of the inability of experiments to collect light and turn it into matter, the fact of the existence of the ether-sea is universally admitted.

As such a sea exists, and as it fills all the universe, even to the outermost limits of occupied space, there can be no doubt that it is omnipresent within those limits. Being so, it must connect the kind of heaven we have mentioned with all the suns and planets. This proposition is of immense importance. It tells us that there is a means of direct communication between our earth and all the orbs of the sky; with heaven itself, with God, the angels and the souls of those who still live, although not in form visible to the eye of flesh. The importance of the fact goes much further than our first thought would carry it, and here we come to the serious part of the present realm. There is within the human breast a reverberating chord of sympathetic union with the powers beyond. There is in every life some evidence of superhuman faculties ever at work seeking to make the story plain. Time brings new steps in the progress of mind and matter, and there is nothing in the universe that is capable of standing still. Today amazing revelations follow one after another as never before in this history of mankind.

118

As evil and good are everywhere present, so the sub-conscious faculty has two opposite extremes.

This is the One Hundred and Eighteenth Principle. It is not possible to find good unless evil exists as its opposite pole. There is this exact negative of every quality of the mind, of the body, of the heart. Man steers clear of one by taking his course toward the other. The sanity of the mind has its opposite nature in mental unsoundness; the health of the flesh is threatened by disease; love counterbalances hate; hope, despair; pride, shame; resolution, fear; excitement, depression; day has its night; winter, its summer; spring, its autumn; the flowers, its weed; food, its poison; the bird, the reptile; the church, the saloon; the Bible, the press; heaven, hell; God, the devil; and it need not surprise us to find in so powerful an influence as magnetism its opposite pole in hypnotism; and that the sub-conscious faculty is likewise built of two extremes.

There can be no communication from one point to another, from one mind to another, or from one being to another that is not carried on by means of an agency. Influence cannot leap the clear gulf of nothing. When hypnotism puts the conscious mind to sleep and arouses the sub-conscious faculty in its basest form, it places those who are with the subject in communication with scenes, thoughts and impressions that are not approachable through the ordinary channels of life. Surprise follows; for it is most natural to wonder at unusual occurrences. We call such hypnotic subject a medium because the consciousness of others is brought into connection with the doings of the realm of apparent mystery, and we call the process clairvoyance, because the sub-conscious

faculty is endowed with a sight that peers through matter as though it did not exist. But all this extraordinary power must act upon something; it requires an agency, and what water is to the billows, and air to sound, so the ether-sea is to thought and feeling. A vision of the eye travels the immense vault of heaven, seeing the remote stars in a second of time, because their waves of light wait already upon the gaze. So a glance of the eye within the mind of sub-consciousness travels all distance immediately, making use of the ether-sea in some one of its many functions.

We have said that this ether washes the shore of heaven. It is needless to discuss in this volume where else its waves proceed, or what influence, worlds or peoples they connect us with, for these interesting questions are fully considered in our advanced books; they have no place in this volume. What does concern us now is the fact that there is such a thing as the sub-conscious faculty; also the further fact that it is called clairvoyance when developed by self half-hypnotism or by the hypnotic influence of others. All science admits these things. Neither of these propositions is in dispute. Then comes the long search into the meaning of such a power, and a thorough examination of its product to see what the fruitage of the remarkable faculty.

For a long time science let it alone; then came the spasmodic efforts to test the genuineness of the clairvoyants, and the discovery that most of them were pretenders; after which the matter lapsed, and the experiments were conducted in a manner calculated only to arouse further doubts. In late years the claim that spirits were talking through these clairvoyants led to a fixed belief in the existence of a world of disembodied souls that were waiting somewhere for something to turn up. Without a single item of proof, with the absence of all logical reasoning, these claimants have leaped the gulf between facts,

and have come to the totally unwarranted conclusion that whatever cannot be explained until one knows how to explain it must be proof absolute of a spirit world. That, with the supposed abundance of evidence at hand, the vast majority of mankind and all the scientists refuse to be convinced of the existence of such a world, is sufficient to show what little progress the claim has made, and the fact that the following of that erratic creed was greatest soon after the close of the civil war, and has been on the wane since science is now learning how to explain the phenomena, is indicative of the fate of spiritualism among the intelligent classes. All crazy doctrines will find followers among the weak-minded, and brainy charlatans will lead them on for greed.

To-day all science is changed in its views of the clairvoyant power. That it really exists is admitted. The universities of the world, including all the greatest as well as the more humble, not only admit the fact, but have established departments of education which include the treatment of this subject under the head of psychology; and eminent investigators in every civilized country are banded together in societies of research endeavoring to gather more facts and get more light on the meaning of the phenomena. One of the most careful of scientists recently said: "I have been associated with others for twenty years, seeking to find an explanation of the existence of the sub-conscious faculty, and all the gain that has been made is in the accumulating of proof. Nothing new has been added. By accumulating the proof, I mean that we have more evidence to-day of the existence of the faculty, simply because we have acquainted ourselves with more instances of its activity. We have confirmed into positive knowledge a former belief that this power was clairvoyant; but the remarkable keenness of it as evinced twenty or more years ago has never been surpassed by any subsequent evidence. It is a record of

more cases, with no one of them rising above a certain water-mark." This statement has been confirmed everywhere.

Looking at the most startling instances of this power as developed by hypnotism, or in any form of the trance condition, which is the same thing, it is impossible to find one lofty act, or one noble tendency in the whole business. Search may be made in every direction, and it will be made in vain. "What does spiritualism teach?" we asked of a score of accredited leading representatives of that creed, as we met them from time to time. "It teaches immortality." "Let us see the evidence." And they have made but two points in all their mass of testimony; the rest is unwarranted conclusion. The points are, first, that mediums (of a low order of intelligence in nineteen cases out of twenty) have revealed things that nobody else in the immediate companies had known; and, second, that the same mediums had been made to talk in the voices of the departed and tell where the departed were at the time, though in a fearfully broken, disjointed and unwilling manner. By the admission of the "priests and apostles" of spiritualism, these voices were known to somebody living to be the voices once used by the departed, or else they could not have been so identified; and the statements as to where they were as shades were contradictory and false on their face, showing that they might have been reflections and echoes of the living. Yet it is claimed that such evidence proves the fact of spirit-existence, and the spirit-existence proves immortality. No grosser piece of false reasoning was ever perpetrated.

From the statements of professional manipulators of clairvoyants, and from the many times confirmed assertions of those who seek the truth honestly and for truth's sake, even those who believe in the conclusions which every free mind may freely make, no matter how erroneous, it is clear that the highest level of this use of the

sub-conscious faculty is a very debased plane. One person, speaking frankly, says, "I am puzzled to know what the influences are that sometimes give such accurate information. I thought they indicated a spirit-life, for they utter that claim so often; but I see now that they are really reflecting the supposition of those who are about the mediums. We all think they are spirits, and the mediums catch that idea. Then we expect spirits to come and talk to us; and the mediums are looking-glasses, giving back to us the contents of the room in which we sit. Then these spirits we believe to be those of the departed, and this the mediums reflect. Much of the talk we hear from them is lost memory stored away in our own minds and forgotten. What I most wish to say is that the use of the word hell and devil predominates in the tongue of the spirits." This statement has been many times corroborated by others. "There is nothing inspiring, nothing ennobling, in the uses of sub-consciousness as developed through hypnotism." This is the universal verdict.

On the other hand, or at the other extreme, there is abundant and overwhelming evidence of the potency, the loftiness, the grandeur and exaltation of the powers that are associated with the higher uses of this faculty. One is debased because its plane, atmosphere and temperament are low, and it comes not out of the uplifting of the human mind, but by deadening it. We never hear of clairvoyance as the off-spring of magnetic wakefulness; but always as the dark fruitage of hypnotic sleep. The subject ever remains in ignorance of facts that pass through his brain, except as they are told to him after he awakes. To him it is a gloomy, joyless, unsatisfactory proceeding. But magnetism brings the better personality into a full appreciation and consciousness of all that transpires, and there is reward at every turn.

Each life has some knowledge of the tendencies within itself toward these higher goals. Certainly all is not

bound down to earth and the machinery of human activities. Self-experience has much to report on this subject. Apart from inward evidences, is the long summary of history in the lives of exceptionable men and women. The world calls it genius, and that name may as well remain as any other. The fact that most interests us is the leap out of the limited conditions of human life into the fellowship of some other and always better realm. The magnet is in the skies, and man's yearning for the superhuman is the response to its drawing call.

119

Exalted sub-consciousness is established by self-magnetism.

This is the One Hundred and Nineteenth Principle. That there is such a condition as that described is well known. It is not only public history, but private and individual experience also. The only doubt to be cleared away is that which relates to its sub-conscious association. This we shall proceed to discuss. There is one difficulty at the outset, and that is the blending of various grades of sub-consciousness in the lines of genius. What seems a contradictory condition is often met with, and, although this faculty is undoubtedly present in all cases of extraordinary ability, its uses are varied. It may be set down as an established fact that the union of magnetism with the sub-conscious power, is always productive of genius, not all of which is exalted. Then comes the necessity of defining that word.

It has not been credited to any great warrior that victory in battle is a goal to be admired, because its attainment costs suffering and death. So Wellington is not regarded as an exalted genius outside of English domains; nor Napoleon outside of France. Poe is regarded as a

hypnotized poet, since his writings were weird and gloomy. Byron dealt with the sensual, even though he gave birth to the noblest of thoughts. It is not what the work shows, nor how much of the human is blended into the exalted that furnishes the measurement of genius; nor is morality necessarily involved at all in such consideration. Nature has no moral code. "Thou shalt not steal," is an absurdity to the creatures that are taught to get their food by theft and murder. The supposed immorality of Shakespeare is never apparent outside of its reference to the sexes; an innocent wrong in a state of dawning civilization, and never immoral until mankind agreed to call it so. Byron's enemies find no other fault with him. It is all a question of standards.

The gifts of exalted sub-consciousness are pure when in the condition in which they are imparted, they become gross and untrue only when mingling with the mind of human existence. What the wicked Napoleon might have been had he used his powers of genius solely for the uplifting of mankind, we cannot tell. When at war he was a glorious victor until he fell into the cataleptic condition that caused him to ride into Waterloo asleep in his saddle. It is a scale of ascent and descent. The sub-conscious faculty, aroused and sustained by magnetism, makes the genius a man of wakefulness and a conqueror, and the same faculty, in the same genius, possessed by the same individual, may slide headlong down the scale into the hypnotic condition of catalepsy when the brilliance of the career has outshone itself. So Napoleon the Great was a cataleptic in the later years of his life; so the conquering Cæsar and the battle-garlanded Alexander were cataleptics. Can it be true that the mighty men and women of earth sometimes fall from their pinnacles, and that the fall carries them into the extreme opposite of that in which their power was wielded? If so, it is but natural, for there are two poles to the sub-conscious

world. If it is not true, then it seems strange that genius has so often fallen into catalepsy.

A person who has acquired mechanical magnetism may turn it about and apply it to self, after a complete absorption of the principles of advanced magnetism. The realm of the will is directly concerned in the development of this power. The goal should be to subject self to this acquired power, instead of turning it always upon others; yet it may be used freely both ways at the same period of one's life, though not at the same moment of time. The condition and inconveniences of the lapse are always present, and must be mastered by carefully alloting the duties of the day. Thus a person should set apart a particular hour and location when he will be alone, or he will carry his lapsed state into the business of life, and suffer from the imposition of others, as we have said of Webber and many men who do not come into full possession of their commonplace faculties when swayed by others of grander scope. Exaltation leads away from earth. On this very principle, every minister should live apart from the drudgery of daily existence, for each step upward carries him nearer to God, and gives him a more minute knowledge of humanity by the law of intention.

120

Self-magnetism is the product of magnetic temperament and mental vision.

This is the One Hundred and Twentieth Principle. We must learn the way into the realm of exaltation, and the process needs to be explained. The habits of geniuses, especially in those periods when their power was developing, are valuable aids to our present understanding of the subject. They were magnetic by reason of an excess

of vitality in the nervous centers, which their habits of life turned into a positive fund from which they drew at will. All true geniuses of real power have led their fellow-beings because of a superior instinct which drew followers and commanded recognition. Mere eccentricity, that gives birth to erratic conduct, is not genius, even if some of its products may strike the popular fancy.

The habits of the great personages have been such as would favor the development of magnetism. The shortcomings so often noted are due to lack of system. Where the power has been uniformly maintained, the life has been one grand highway of success. It so happens that every great career has been centered upon some leading theme and purpose. This of itself attracts the magnetism into narrow and consequently powerful channels, unless the character is deep and broad enough to admit of wider scope. Then again all great personages have intuitively cultivated mental flights into lofty realms, and this, added to the high development of magnetism, has resulted in making themselves the subjects of their own peculiar charms.

What comes carelessly or accidentally out of habits, may be more effectually acquired by a system of development founded upon the same laws. Some persons, by chance, have secured so-called gifts, and believing them to be inherited, have lost them by abuse or failure to nurture them. Others, seeing the supreme value of such powers, have carefully studied them, and thereby given increase to their effectiveness. But, of all gratifying experiments, the most satisfactory is that class which depends upon the regularity and certainty of system. It is necessary to know the laws that are involved, and the methods of building upon them, after which the results rest solely upon the character of the use to which the faculties are put.

The plan of this realm's development may be outlined

as follows: As a basis it is necessary to master the first volume, which relates to the acquisition of mechanical magnetism. On this must be built the whole system of advanced magnetism of the present volume as far as it relates to the affirmative side of the art, and the negative must be studiously avoided. All this may be accomplished as a matter of certainty. It is not a question of gift, but of work. No person need fail, unless failure is due to lack of interest. Any individual who will make the effort, and continue in it, may surely acquire mechanical magnetism. Then, coming into this advanced volume, the third realm should be read and re-read until it is mastered. Gradually its laws will be assimilated into one's life as regime. The same is then true of the fourth realm, and so on to the end. The particular principle which relates to the magnetic temperament is the key to this progress. Habits of daily life may be swung around, little by little, until they have influenced the whole current of magnetism, without requiring much specific exercise.

121

Mental vision stimulates the fancy.

This is the One Hundred and Twenty-first Principle. Here we refer to the ordinary plane of mental vision. It is not, for such reason, a commonplace acquisition, nor is it a flight of unwarranted imagination. It does take the mind away from the ordinary uses of the day, away from the mere functions and faculties of life, away from the hard abstract as well as concrete thoughts of study, up into an unaccustomed realm. In its first ascent it touches upon the well-known attribute of genius, which is popularly termed fancy. This is not its correct name, but is the only word that conveys to the mind of the

general reader what is meant by the idea within its compass.

This quality is of so great a value that it should be fully understood. Remember that we are now dealing with the lowest plane of mental vision, that of the ordinary genius. It is occupied by large numbers of men and women in every generation who do not succeed in climbing higher; yet who are far happier than the vast hordes below them. Their habits of mental vision have come to them by native temperament, or else through the ambition to acquire fame in some specialty, as in art, poetry, oratory, invention or leadership. The study of the future years of earthly existence, with the possibilities of triumphant achievement, necessarily excites the mind and leads to the building of ideals out of which success is to be molded. So, by the hope of making a name, the faculties involved in the attempt are aroused from oblivious sleep, are stimulated into operation and impelled onward to the conflict.

The simplest use of mental vision is seen in the effective conversation, as in business matters where the talker hopes to make his statements clear as well as convincing. Here is the law, condensed from the principles of a previous division of this book: A person, possessing accumulated magnetism, who sees in his own mind a clearly defined picture of the thought he is uttering, will in every case irresistibly impress it upon his hearers. But, you ask, will that convince? It will make your hearers see what you see and feel what you feel. Of this there can be no doubt. And this is as far as the magnetic speakers ever seek to go. The lawyer needs no more; the minister's usefulness will increase 1000 per cent.; the actor, adding to his dramatic education, can never be second-rate; and all classes of persons will find it a means of wielding great personal power wherever the voice is employed.

The earlier practice in mental vision should be confined to quotations of other authors. We will take a line at random; one from the lore of our youth. "The boy stood on the burning deck." Did you ever see a ship, or a picture of one, or read a description of a vessel, so that you can bring its shape before your mind? If not, there can be no mental vision. Never attempt to talk about anything you are not familiar with. But if your answer was in the affirmative, close your eyes, and do not open them until you can see before the mind's eyes, in the very brain, a ship. Bring to your view mentally, the width, the length, the decks, the bow, the stern, the masts, the ropes, sails, men and all. If you are subject to the disease called mind-wandering, this will cure it. Who is entirely free from mind-wandering? Who at church listens to every word, and keeps the attention fixed upon the thoughts that are being uttered? Lack of interest, you say. That is no excuse, and it is a dangerous practice to hear a part and not the whole of anything. Mind-wandering is developed in that way, and once incurred is a pathway of intellectual ruin, often ending in softening of the brain.

122

Mental wandering destroys mental vision.

This is the One Hundred and Twenty-second Principle. The result of this malady, for such it must be regarded, is to cut off all of the higher powers of the mind, as well as to weaken that organ for every-day use. The author has often been called upon to treat this evil for professional gentlemen, and in over two thousand cases coming under his care, he found but two persons entirely free from mind-wandering. They were exceptionally brilliant and capable men and full of the freshness of life.

Of the others (who were all unfortunate enough to have the disease) he succeeded in every instance in curing it. The result proved most satisfactory. The change in the intellectual calibre was quite marked. The cure was established solely by the exercises in mental vision. One gentleman could not, on shutting his eyes, perceive anything at all. Instead of keeping him on one exercise too long, he was carried from exercise to exercise repeatedly and for many weeks. At last, he began to see mentally the dim outlines of a ship.

"I have it!" he exclaimed. The outlines deepened and finally stood out in bold relief. Moral, never give up the ship. Unsuccessful people try a thing a few times, do not succeed and throw it up in disgust. Unsuccessful people are full of disgust for everything, and for everybody. The fault is due to their impatience and their incredulity; unless, perhaps, their laziness is also in the case.

Continue the exercise by closing the eyes, and again calling up the ship before you. What kind of a ship do you see? What color? Where is the boy? Do you see his face? What expression do you see upon the face? What part of the ship is on fire? Do you see the curling smoke, the red and yellow flames? Are they near the boy? Is it night or day? Open the eyes and see in the air before you, mentally, every detail as above called for, as you repeat the line orally: "The boy stood on the burning deck."

123

Mental vision must bring the mind to a focus.

This is the One Hundred and Twenty-third Principle. It may be called the positive side of the preceding law, but it means much more, as may be seen by examining its

process. To prevent a wandering of the mind, its whole attention should be devoted to one subject at a time, even with all its branches and variations, and the thought should revert at every step to the main thread by which it is held to its purpose. This is all in the estate of commonplace life.

On the other hand the exercise of the faculty under this principle implies, first, that it has magnetism, which is not involved in the prior law; second, that the mental flight is away from the range of ordinary thought; third, that it does not wander or indulge in imaginings; and, fourth, that it concentrates its full power upon the pith and very essence of the idea which it affects. The ability to bring the sub-conscious mind to a focus should not be confounded with the pernicious habit of thinking upon one thing to the exclusion of other matters. This distinction is an important one and must be clearly understood. There is quite a difference between looking at one spot until all else is obscured, and the one line of gaze has wearied the eye. In a similar way it is not by any means the same thing to cast the mind upon one idea and hold it there as it is to concentrate many other ideas together toward a given focus. In one case the mind is injured by its useless exertion; in the other its vision is immensely improved by the great variety of lines which are knitted together in one central rope of influence.

Many theories and exercises have been invented by teachers of this subject, and some have founded whole systems of training on the one principle which is now under discussion. We had seen the law worked out in many ways long before we made use of it. One of the most common of methods is to throw the mind on any given subject to the exclusion of all ideas else, and wait for further development; but magnetism is not invoked and the result is commonplace. Thus, an artist is taught to create imagination by this process; to think of any

theme that he wishes to develop, and keep his mind upon that one theme an hour at a time in the deepest concentration. If he is to produce an ocean, he will see the water, the green, the blue, the waves, the crests, the billows, and all else, until his mind at last holds still to one selected view. This is not the art of making a focus.

In order to turn the theme just mentioned into a powerful flight of fancy under the skill of mental vision, it would first be necessary to possess a large fund of magnetism, so that the temperament of the genius would be established; then the direction of the mind upon a single subject, even with the commendable variations mentioned, should not be favored, for there is much more to be attained by making a focus. The ocean scene is very properly the central idea of this theme, but much else should be gathered around it and thrown upon it, like influences standing near ready to be called into service. The waves of the ocean do not originate in its own nature, but obey the power of the wind that plays on its surface. This wind is gentle, soft, insinuating, steady, rough, wild, powerful, or mighty, as the elements may determine, and the waves change their character to suit the atmospheric condition. Then the clouds are always in harmony with wind and wave. The black ruinous mass accompanies the rolling vapor of the thunderstorm, before whose wide path a dead calm lies on air and wave, but under whose angry mountain the tearing wind upheaves the piling billows which are again assuaged by the torrential flood. Here are ideas that stand about to wait upon the ocean scene.

But there are more to be considered, before all may be brought together upon the central theme. The colors of the ocean are due in part to the water, but very largely to the air, the clouds and the sky. There are reflections from rocks, shores, islands, ships and everything around as well as above the surface of the deep. The blue sky,

clear and open, imparts that rich and fresh coloring that is most entrancing to the eye. The fleecy argosies, like sail-spread boats, are mirrored in calmer surfaces below. The snowy cliffs of heaven, the long veils of leaden gray, the lace-like haze, the hurrying islands, these and more are influences that effect the ocean's hue, its character and its waves. Then the birds that wing their flight across the sky or skim the crests below, the craft that may here and there dot the horizon edge, the floating weeds or wreckage, and the limits that hem in the scene on every hand must be given their affecting rank in the interest of the picture. But the stars at night must not be forgotten, nor the influence of the sun at high noon. The rising orb at morn overspreads the horizon with colors peculiar to its period, and these involve the water and the clouds in far reaching floods of light. The sunsets of art are as numerous as the Oriental alphabet. The moon in all its phases commands the central position in many an ocean scene, and cannot be accidentally placed.

Thus we may see the radii of the picture, and all the influences that bear upon its full garniture. Let each part be held in sway and made to strengthen the central theme; let these outer parts be multiplied and intensified as they are drawn toward the focus, and you have an idea of the importance of our principle. On the contrary, if the mind be wandering or indulging in its imaginations, there is no possibility of attaining the power of self-magnetism, which is the product of the temperament of which we have spoken and mental vision; and, until self-magnetism be acquired, there can be no hope of reaching the realm of exalted sub-consciousness. These are distinct propositions. They are laws of exact value, and must be strictly observed. Looking over the steps that lead to this result, we see that each one is possible in every earnest life, and the summary should not contain a single element of failure.

124

Mental vision is a creative function.

This is the One Hundred and Twenty-fourth Principle. The plan stated herein was reported to us from a well-known poet, through the kindness of an intermediate. What is true of poetry in this regard is true of oratory, art, invention and all other uses of the higher faculties of the mind. Before making the experiment, recall the music of some river you have heard flowing; the rhythm, the murmur, the ripple, the dash, will all live again. Then repeat aloud the following lines:

"Oh, a wonderful stream is the river time,
As it runs through the realm of tears,
With a faultless rhythm and musical rhyme,
And a boundless sweep and a surge sublime,
As it blends with the Ocean of Years."

Close the eyes, and repeat the first line silently. Call up before your mind the stream, a river, a long river, just like some river you have seen or heard about. Have you ever been upon the banks of a river, or on its bosom? Recall the same stream. Was it in the summer? At twilight, or in the morning? Who was with you? Was the occasion pleasant? Where did this river have it source? Where do all rivers originate? Can you see the mountains or hills, the upland scenery where a small stream babbles among the rocks, and can you follow it down through the country it must pass through ere it reaches you? It skirts little towns and villages, divides farms, runs mills, and bears the one sad story of life at every turn it makes.

Time is compared to a river. The mental vision carries us far back beyond the record, even of geological data, and we see the on-flowing stream, until it has reached us.

The second line of the verse is capable of great enlargement. The pupil must now begin to create. Earthly life is a vale of tears. The river time did not originate in this life. It was flowing on long before, and on its course passes through the vale of tears. Thought flashes in an instant over a thousand scenes of life. A dying man may recall in a few seconds the wickedness of a life time. So we can now think of every great sorrow we have witnessed. One scene will, perhaps, stand out above all others. The habit of mental vision, once formed, will always enable us to see everything in the boldest relief; and the strongest pictures occupy but the fractional part of a second.

Let the pupil fill out the mind pictures for the rest of the verse. All the five senses come in for a share of the creative ability of the brain; as, for instance, the perception of sound may be made very acute in recalling beautiful songs, or the voices of loved ones, long since counted among the memories of the past; we can taste the delicacy; we can feel the blow, the pain, the wound, the touch, the kiss, once more; we can inhale the fragrance of the rose; or the balmy air of some spring day just freshening into blossoming May or the evening odors wafted to us by some gentle summer zephyrs, as we walked in hope when love breathed its first sign into confessing words; all these and thousands more of experiences of the past can be summoned into the active present, by the aid of mental vision.

The acquirement of the art is rather slow, but when the wedge is once entered the hardest part of the battle is over. You will soon find your mind making creations of its own. Whether these are used for poetry, for composition, for oratory, for the dramatic profession, for painting, for drawing, for sculpture, for invention, or for any of the sublimer ambitions of life, is not material. The process interests us because it is a step toward the great

exaltation which the highest mind alone can reach; highest, not in the sense of book lore, but in that better quality of forceful energy.

125

Mental vision, by practice, may be made a natural attribute of the brain.

This is the One Hundred and Twenty-fifth Principle. The extent of the power acquired seems to be without limit, and many very emphatic cases have come to our notice from the reports of our pupils, or those who have carefully studied and pursued these lessons. So important is the success in many an instance that it has been the cause of completely revolutionizing the life of the student. The examples herewith given are the same that we have used for fifteen years or longer, and they will be recognized by those who have formerly employed them.

"How the winters are drifting, like flakes of snow,
And the summer like buds between;
And the year in the sheaf—so they come and they go,
On the river's breast, with its ebb and flow
As it glides in the shadow and sheen."

The emphatic ideas generally should receive the mental vision. "Winter." Close the eyes and recall all the past winters of your life. Which one was the pleasantest? Which the saddest? What occurred in each? Where were you at the time? Do you now see the people who were with you then? the house? the town or country site? Do they come back as vividly as they were once real? "Snow." Enlarge this. See before you some great drifts; see the long expanse of fields, all white. "Summers." Can you with the mind's eyes recall the verdure everywhere, the blossoms opening into flowers, the out-door

life, the old times, and one, perhaps, happier or sadder than any other. In a flash all these should be present. "Sheaf." The harvest; the fall of fruit, flower and grain. Enlarge this, and put the results on paper, then call them up as mental pictures. "Glides." You can see very easily the gliding movement of a river; the overhanging banks and cliffs, and trees that mirror their shapes on the glassy surface; here you glide into the shadow, and out again into the sunlight. Do you see this or any part of it? Do not practice one exercise too long.

"With grave aspect he rose, and in his rising seemed
A pillar of state: deep on his brow engraven
Deliberation sat, and public care;
And princely counsel in his face yet shown
Majestic, though in ruin. Sage he stood,
With Atlantean shoulders, fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night;
Or summer's noontide air."

"Friends, Romans, countrymen." Close the eyes. What do you see? Where are you? Marc Anthony is addressing the Roman populace, upon the conclusion of Brutus' speech. The impression made by his predecessor is unfavorable to Anthony, and the latter must overcome it. There are the faces of enemies hedged about the scene, their distrust of the speaker and their hatred of the dead Cæsar being everywhere disclosed. What are these faces? Of what caste, age, and order of intelligence are the people? What are their costumes as to material, style, shape, richness or poverty, cleanliness or dirt, and how are they worn, handled and managed by the populace? "I thrice presented him with a kingly crown, which he did thrice refuse."

Imagine yourself standing before the Roman populace. Have the mob well pictured in your mind, their

various heights, sizes, facial expressions, and attitudes; see all these details in the air before you and around you; then shut the eyes, keeping the mob still imprinted upon the mind and call up a scene within a scene,—a vision within a vision,—the event of a previous day when the crown was offered to Cæsar and he refused it. Picture the occasion as well as you can, allowing the imagination to take such flights, as it will in supplying the details. Do not have the "presentation scene" too empty. See the building, or place, its surroundings, its furniture, its people; behold Cæsar's face; call before you the crown, what it looked like, and so continue through the entire process of mental vision.

Having given examples for this practice, and having partially supplied the visionary scenes for the pupil, we now ask the pupil to create his own scenes, supplying all the details himself. The examples below are divided into four classes:—

1. Things.
2. Qualities.
3. Nature.
4. Supernatural.

Each pupil should write out, after each attempt at mental vision, what he saw; and keep adding any new details with each attempt until he has filled the scene. Do not sit down and compose, but shut the eyes and imagine, then write the sights seen. It may require months to even "start" the process of mental vision; but when once started, it grows very rapidly. Each one of the following examples should be practiced upon for a long time, and when you think you have a perfect scene, send it to us for examination. Persons with genius will possess this gift at the start. Practice slowly, deliberately, wait for the vision to come, and focus all surrounding details upon the main theme. Great men and women always think in the form of pictures.

126

Intense mental vision develops great clearness of perception.

This is the One Hundred and Twenty-sixth Principle. While the law stated may seem to depend upon a higher degree of the same power already set forth, it really opens up a new phase of the whole matter. The statements we are about to make are founded upon reports made to us by our students, and are so strong as to possess the flavor of exaggeration. One of our advisers, a gentleman who looks only to the business side of this great study, counselled us as follows: "What you have written is true; you knew it to be true; I do, also, in cases sufficient in number and authenticity to convince any reasonable person; and there are proofs in abundance to sustain the claims made in these reports; but what of the general public? In order to convince them you must produce your proofs, and these would involve you in a breach of trust toward the men and women who have sent you the reports in good faith under the promise that their names should never be divulged. On the whole, it is the part of wisdom to lay down the principle and expunge the facts which are embodied in the accounts of the students who have used that principle. My only reason for giving this advice is to save your page from being doubted by those of the public who are ignorant of the workings of the principle." We have presented one side of the case; the summary of which is to the effect that the time is not yet ripe for the world to accept the truth in this matter.

The other side of the case is very brief and simple. The statements made are true. If they are to be doubted by the public, it must be a very limited portion of the pub-

lic, for no person who does not possess this book in his own name has a right to know what it contains, and every person who does so possess the book may easily verify the assertions by proving them in his own life. The great number who have proved the principle in the past have furnished us with reports sufficient in bulk to make a large book. The import of one and all is this: intense mental vision develops great clearness of perception. This is clairvoyance, it may be claimed; if so, it is easily disposed of, but it is certainly a higher grade of the power than is derivable from hypnotic conditions, and is free from the baneful influences of that practice.

Some of the more important accounts may be drawn from in this connection. The abundance of minor experiences cannot be ignored; but it is gratifying to know that substantial rewards have come to those who have worked to secure great results. In one case, now an old one to us, a former student of this system, who has risen high in his profession of artists, has, through the aid of mental vision been able to conceive the true costumes and faces of the ancients; he discovered this fact after painting several important pictures solely from imagination, and then receiving proofs of their correctness, which he had not at hand at the time the work was done. His friends, not being satisfied with his claims, tested him by giving partial descriptions of scenes which he reproduced with such perfection as to excite charges of collusion.

Another pupil, a lady of twenty, whose ancestors came from another country, and whose paternal grandmother was buried in a grave-yard near a German farm, had occasion for the first time in her life to visit the place. She had never even been in the country. Arriving at the grave-yard she found her grandmother's grave at once, and exclaimed: "The white fence is down." This fence had been there at the time of the funeral thirty years before, and had lasted but eleven years. To some of

the old residents this lady described her grandmother's home, with the garden, farm, orchard and vineyard as they used to be, although great changes had been made since her death, of which the granddaughter could have had no knowledge. More of these incidents will be presented in other forms in these pages. New principles are associated with the present law. Its importance is so great as to demand the best attention. The conditions of clairvoyance are absent, while the results are better obtained.

127

Sincerity of belief is necessarily the basis of all self-magnetism.

This is the One Hundred and Twenty-seventh Principle. While this law seems somewhat like another, it is founded upon an opposite purpose and runs on under opposite conditions. When one seeks to control an hypnotic subject, it is necessary to convince the latter of the ability to do so. He looks into the eyes of the operator and there reads the fact. While a thorough belief is a help to the operator in acquiring the force of will needed in the effort, the real value of it is in its effect upon the subject.

The contrary is true in the case of self-magnetism. In the first place the sincerity of belief serves to marshall all the energies and vitalities into one column of strength and determined purpose. This increases the magnetism; and, being founded on magnetism, doubles on itself and grows continually, making the combination the most powerful thing in all human life. But there is another reason why it is important; it selects a goal and goes toward it with irresistible purpose; thus not only serving to increase the magnetism but to make its action the

greater. It is like a storage battery of electricity in which an already large fund has been greatly increased, and to which machinery has been connected capable of executing more effective work. Some exceedingly important victories in this art have been achieved by this use of the personal powers.

Here magnetism almost reaches its height. There would seem to be no loftier planes, but one yet remains to be considered at the end of this series of principles; the last and the grandest. Next to that is the power that comes from the union of the energy, after its acquisition, with the thorough sincerity of belief in one's ability to use it at will. Such sincerity may be cultivated, and falls back upon all the principles started since the second estate of this book, as a basis for its development. It makes no difference how it is acquired; but it must be associated of necessity with the practice, the regime and the temperament of magnetism. The most helpful of the specific aids to its growth, are the laws that relate to the will and those that relate to mental vision. The former will invariably build magnetism; the latter gives it clearness of brain and accuracy of judgment. These, then, are of leading value.

128

The ganglia are separate cells of energy capable of union at will.

This is the One Hundred and Twenty-eighth Principle. We have, in the first volume of this study, referred to the fact that there are ganglia everywhere connected with the nervous system, as a part of it; their purpose being to collect and to hold the electricity or life-principle ready for use. Each ganglion is a nerve cell of gray matter, the most powerful substance of the entire body. At each

side or end there is a fibril, which is composed of protoplasm and terminates in finer branches.

These ganglia hold the nerve life of the being, and are found throughout the system, but principally in the brain, when mass is considered. They seem to be numberless. The great fact connected with them is their separate existence, each being disconnected from the other. According to the histological scheme of Gerlach, the mass of the substance of the brain is a mesh-work of cells and fibrils; and science asked the question: How is it then possible that various sets of cells are shut off from one another, then connected in part with others, and so arranged in countless millions of probable combinations? Attempts of every kind were made to meet this problem, and it was not till 1889 that the solution was found. A short time before this the Italian histologist, Dr. Camille Golgi, had discovered a method of impregnating hardened brain tissues with a solution of nitrate of silver, with the result of staining the nerve cells and their processes better than was possible by the method of Gerlach, or by any of the methods that others had introduced. Now for the first time it became possible to trace the cellular prolongations definitely, for the finer fibrils had not been rendered visible by any previous method of treatment. Golgi himself proved that the set of fibrils known as protoplasmic prolongations terminate by free extremities, and have no direct connection with any cell save the one from which they spring. He showed also that the axis cylinders give off multitudes of lateral branches not hitherto suspected.

The discovery did not go far enough, however. It remained for another scientist, Dr. S. Ramon y Cajal, to follow up the investigation by means of an improved application of Golgi's method of staining, and to demonstrate that the axis cylinders, together with all their collateral branches, though sometimes extending to a great

distance, yet finally terminate, like the other cell prolongations, in fibrils having free extremities. In a word, it was shown that each central nerve cell, with its fibrillar offshoots, is separate. Instead of being in physical connection with a multitude of other nerve cells, it has no direct physical connection with any other nerve cell whatever.

This was of more than ordinary importance, and when Dr. Cajal announced his discovery, in 1889, his revolutionary claims amazed the mass of histologists. There were some few of them, however, who were not quite prepared for the revelation; in particular His, who had half suspected the independence of the cells, because they seemed to develop from dissociated centers; and Forel, who based a similar suspicion on the fact that he had never been able actually to trace a fibre from one cell to another. These observers then came readily to repeat Cajal's experiments. So also did the veteran histologist Kölliker, and soon afterward all the leaders everywhere. The result was a practically unanimous confirmation of the claims, and within a few months after his announcements the old theory of union of nerve cells into an endless meshwork was completely discarded, and the theory of isolated nerve elements—the theory of neurons, as it came to be called—was fully established in its place.

The discovery served to make clear what was previously unexplainable. In modified view, the nerve cell retains its old position as the storehouse of nervous energy. Each of the lines extending from the cell is held, as before, to be a transmitter of impulses, but a transmitter that acts when controlled. The fibril operates by contact and not by continuity. Under proper stimulation the ends of the fibrils reach out, come in contact with other end fibrils of other cells, and conduct their destined impulse. Again they retract, and communication ceases for the time between those particular cells. Meantime,

by a different arrangement of the various conductors, different associations of nervous impulses induced, differferent sets of cells are placed in communication, difent trains of thought engendered. Each fibril when retracted becomes a nonconductor, but when extended and in contact with another fibril, or with the body of another cell, it conducts its message as readily as a continuous filament could do—precisely as in the case of an electric wire.

The method of operation is fully sustained by every kind of experiment; and answers the question as to how ideas are isolated, and also, as Dr. Cajol points out, throws new light on many other mental processes. One can imagine, for example, by keeping in mind the flexible nerve prolongations, how new trains of thought may be engendered through novel associations of cells; how facility of thought or of action in certain directions is acquired through the habitual making of certain nerve-cell connections; how certain bits of knowledge may escape our memory, and refuse to be found for a time, because of a temporary incapacity of the nerve cells to make the proper connections; and so on indefinitely.

There is another importance attached to the discovery. If these ganglia are scattered throughout the body, as they in fact are, it is at once seen how the nerve-force or magnetic-vitality may be collected and preserved, to be used at will, or to be wasted when the impulses are not controlled. The whole secret seems to be locked up in this power of the cells to separate or to unite as they may be controlled. All the power, the life, the energy of the body can be traced to these ganglia. The mysteries of thought, and even the inner clearness of the subconscious faculty are held in these little disconnected cells. An ordinary idea makes use of but few, while the vast numbers lie idle. A change of thought causes a few others to unite, while the hordes are yet unemployed.

Magnetism calls more than a few into union; it needs more to propel its thought. Self-magnetism uses still more, for the power now is mighty; and the greater the nervous energy or magnetism becomes, the more of these cells are called into service. This is necessarily true. It is an axiom almost. What if the entire mass, or a majority at least should at one impulse be made to serve the will? The greater includes the less. Nothing would be lost and much gained.

Facts are inspired by the use of the sub-conscious faculty.

This is the One Hundred and Twenty-ninth Principle. It must not be misunderstood. The facts that come to a gifted speaker are generally those of a stored memory; things supposed to have been long ago forgotten, but now called forth in their exactness of truth. This rule has been tested in many ways. The cause of the exercise of such power may probably be found in the principle previously stated. The little ganglia or nerve-cells that abound in countless numbers through the brain as well as elsewhere, produce thought by their methods of uniting and combining with each other. It would naturally follow that the more of them that are employed in every thought impulse the more powerful the impulse must become.

This is not all. There are facts surrounding all minds. The world is full of facts. They abound in the universe. Their influences are as numerous as the sands of the sea. Few persons are able to appreciate the force of this law, until they come to the startling keenness of mind that the genuine clairvoyant exhibits. Professors of the leading universities of England and America join voices

in the exclamatory questions. What does this mean? How did this person obtain the information? Traveling over land and sea, in and out of buildings, in and out of closets, of minds, of books, papers, letters, this power of true clairvoyance goes and comes, extracting facts and revealing them to the amazement of all, without committing a single error.

Before the volume closes we shall show that what is possible to the hypnotized or cataleptic subject, is equally and even better possible to the self-magnetized individual. We see no way of attacking the law. It is everywhere acknowledged that clairvoyance can touch facts, no matter where they are, no matter how remote in time or place, no matter how intricate or how difficult of abstraction; this must be accepted as the impregnable truth, for it is always maintained by tests and always believed. Then it is equally certain that there are as many facts in the world surrounding the normal life, as there are surrounding the clairvoyant.

Better than all is the fact that self-magnetism, employing the exalted power of sub-consciousness, is able to touch more information, to see it more clearly and to draw it forth into the world of uses in greater strength, than all the combined powers of clairvoyance. Given a due amount of magnetism, as well as a magnetic temperament with strong mental vision, and facts can be unfolded in surprising clearness. This should be so, and is so. We remember some years ago supplying a piece of missing information that was not discoverable by any method of research or study. The question was then raised as to the correctness of the information, as there was no way at the time of ascertaining. After a lapse of time, the accuracy was confirmed so that all doubt was removed; then came the inquiry as to how we got possession of the facts when they were not obtainable at the time.

This kind of proof has been often secured not only by us but by our pupils. It is a very common occurrence with some. Says a teacher in one of the leading schools of the North, "I come to possess facts, the truth of which I cannot prove for a long time after securing them. I hesitate to make open use of them, as I am in doubt as to their honesty. Sooner or later I learn of their truth. This is the strangest of strange things." Poets are necessarily gifted with mental vision, and they often see existing facts in the universe that no man has yet called forth. Tennyson was peculiarly gifted with this power. Shakespeare went everywhere with his sub-conscious mind; and there is no other way of accounting for his remarkable genius. He died several years before the circulation of the blood was discovered, yet described it in his writings. Swedenborg wrote scientific matter, deep, broad and voluminous; scientists of his day were compelled reluctantly to admit the accuracy of all his statements while knowing that he had no means of access to the information he divulged.

Were it not for the truth of the principle, that facts are inspired by the use of the sub-conscious faculty, there would never be a discovery in science, never an invention, never a step in the progress of civilization. Feeling for facts, reaching out after them, studying hard to unearth them, will not bring them to light. They come, when they come at all, with startling suddenness, like a bolt out of a clear sky, like a shaft of light into the shadows of the groping brain. The Wizard Edison has a completely endowed sub-conscious mind, whose theme is electricity, and the facts which his mind has drawn out of the vast deep into his possession are revolutionizing the nations of the nineteenth and twentieth centuries.

"Star-dust and vaporous light,—
The mist of worlds unborn,—
A shuddering in the awful night
Of winds that bring the morn."

130

Intuition is a sub-conscious knowledge of facts.

This is the One Hundred and Thirtieth Principle. This is a peculiar commonplace power that is possessed by nearly all persons at times, though not clearly enough to give them any remarkable prestige. It shows that the mind occasionally touches all its realms, even though it does not make a prolonged stay in the better of them, unless invited by culture. Popularly described, intuition is the feeling that a thing is true, without any evidence of the fact obtained from the usual sources. Once let a person understand the nature of this power, and ignorance will construe every impression into such knowledge.

Most presentiments and impressions are not intuition. If they are founded upon the least fact as an instigation, they are then merely deductions, conclusions or estimates, and are right or wrong as the mind may be of good or bad quality in its judgment, or the guess may hit or miss. When the habit of inference has grown on a person it becomes morbid in proportion as the brain is shallow. This is seen in such moods as those of jealousy, envy and revenge; in which all reason is dethroned and nothing of value is substituted. This depletes the mind by soon exhausting its vitality at any given place. It is well known that to weary any one point of the brain is equal to destroying its whole action for the time being. Size has very little to do with the quantity of vitality involved. In the center of the medulla oblongata is a little dot, too small to seem of any use; yet if it be touched with the point of a needle the heart will stop beating and death ensue in the instant. So the exhaustion of a single line of thought in the brain, will lead to the temporary collapse of the whole organ. This is supposed to be a

step in the art of hypnotizing a person. The evil moods of which we have spoken are capable of holding the thought a long time, with the consequences mentioned.

Intuition is quite the opposite of this process. It comes without preparatory thinking, and generally when the mind is most receptive by being most inactive. It is one of the most valuable aids to a human being, and, in lesser life is really necessary to save the too vulnerable animals from being overwhelmed and exterminated. Many a man has owed his life's preservation to the callings and warnings of this little power. Sometimes it speaks with the distinctness of certainty, and always brightly; never on the dark side; never terrorizing by alarms and appalling apparitions. That the habit may be cultivated is well known, and by the same process that is used in stimulating the visions of dreams. It seems to keep pace with the development of exalted magnetism.

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Sub-conscious visions in dreams are stimulated by intensifying them.

This is the One Hundred and Thirty-first Principle. A dream is a waking process. It occurs under excitement due to external causes that appeal to the senses, or to internal causes that are aroused by a current of magnetism passing along a series of ganglionic cells and stimulating them to action. Reference has been made to the histology of these cells, and their methods of disconnecting for rest, and uniting to produce given ideas; which may be found a few pages back. The inward flow of an inciting current is sufficient to produce the dream; first always leading up to wakefulness, although many persons relapse again into profound slumber. It is in the moment of getting awake that the dream occurs.

When the nervous system is in the realm of confusion, the dream is always hypnotic, and may or may not be startling or terrifying. When the nervous system is in the realm of peace, the dream never fails to be refreshing, happy, inspiring and exalted. Few and rare are the cases where such dreams occur unless the faculties of life have been brought into their full magnetic power. Some of the hypnotic dreams are true because they possess the clairvoyant faculty found in the lower stratum of sub-consciousness. On the other hand many of the exalted dreams are incapable of being verified, as they reach realms that are superhuman; but not one has ever been found untrue, and some have shown the pathway of success with unerring accuracy.

The process is simple and the explanation is easily understood. There are facts all about us and beyond us. This proposition cannot be disputed. Of these facts some are close at hand and probable; others are greater than human life. This earth with its opportunities, is not all there is of the universe. Man is not master of creation. There is something to be known that he has not yet found out. Facts are things. They are everywhere. A faculty that is clear in its perception is able to see what cannot be viewed by the use of the ordinary human senses. Mankind is something of earth, more of the human, and something of the superhuman. Occultism, or any other ism, is not needed to construe the process whereby the mind within is able to catch facts not obtainable by the ordinary faculties.

The visions of dreams are intensified by repeating their details in the mind, creating more surroundings, producing the focus through the aid of mental vision and throwing all the energy of magnetism upon them. The brain-cells are given a double use; each takes its share in the production of conscious and sub-conscious ideas; or else the same cells in one combination make the ordinary

mind, and in other combinations, the extraordinary. Which ever may be true is not material. The fact we seek to impress is that the same idea is given a greater impulse and vitality by being supported on a larger number of brain cells. This is what may be accomplished by the process just stated. It is wrong to allow the incidents of an exalted dream to become lost. Lazy habits drive away this blessed influence. Activity, quick and alert to every detail, secures the valuable theme and preserves it for future reference. The more frequently it is repeated, the more intense becomes the power of that faculty which first produced it. Here is the secret of the growth of sub-conscious visions in dreams.

Inspirations are intensified by recording them.

This is the One Hundred and Thirty-second Principle. The record must be made at the time of the inspiration. We do not use this word intending to take it into that higher realm of influence where divinity has exclusive sovereignty. There is every grade and kind of inspiration. The word by common consent, is made to apply to whatever action of the mind the user chooses to describe. The scale of power runs a gamut from the least energy to the greatest; and there is every opportunity for taking advantage of any part of it one chooses. Inspirations, whether in dreams or in waking hours, are evidences of power of the highest order.

One individual progresses, another falls back into the rear of the masses; because one takes advantage of the opportunities of advancement, while the other gives them no heed. For instance, it is known that many an inspiration has knocked at the door of life and been shut out. A man falls asleep and dreams; he awakes, remembers

the dream and goes to sleep again. In the morning he does not seek to recall the details; at noon they are vague; at night again he has no idea of what his dream consisted of,—it is lost. Another man dreams, he awakes, remembers it, falls asleep and in the morning on arising he writes down the details as he dreamed them. At night again he looks at the details; he lies down to sleep, thinking of the dream of the night before. That dream came to him in sleep; thinking of its details excites the sleeping functions of the brain, and brings on sleep. This is a parallel case only. The brain standing as the soul's interpreter, has a variety of functions. Away, in some remote corner of its life, is the crevice that lets in the light from another world. A gleam trembles on the edge, and we shut it out; it appears less distinctly, and is gone. Yet, after years of absence, it is time to shine again. If we had not shut it out, or if, when it comes again, we encourage it the presence grows.

Every life has its awakening, its thrill, its yearning, its song of hope, its dawn of genius. They come when we are least prepared to receive them, always unexpectedly; and they linger with us but a brief time. Like the brilliant flights of poesy they are inspired. Genius long ago learned how to save the fruit of these great moments—for they are the greatest moments of life—by instantly recording the thought which the creative function of the brain had inspired. Few persons care to put themselves to the trouble of finding paper and pencil and writing down an idea, at inconvenient times. They think it will last until some more opportune moment; but that department of the brain which opened to give vent to the effusion, closes tightly, and few persons can recall, even an hour later, any line of the beautiful jewel. It goes away offended, and when it so departs it leaves forever.

Many a grand idea has come to a person in a dream. Genius would arise at the first waking moment and record

the facts. Mediocrity would wait until after breakfast in the morning and often hunt in vain around the alcoves of the brain for the idea. Many an orator, or a candidate for the title, while walking along the street alone or in company, finds an idea of great value running in his mind. In ten minutes it will be gone. It can never be recalled in just the shape in which it came to him. The great poets and many of the greatest orators have seized this opportunity to save this gem of thought. The principle involved is this: The brain was exercising its creative function at the time; and this function may be stimulated by preserving the thought, and afterward referring to it.

The reason why a subsequent reference to the thought will stimulate this valuable condition of the brain, is because the thinking powers are concentrated upon that part of the brain which produces or creates these thoughts. On the same principle, if any word, feeling or impulse of an inspired nature, should occur, it must be fixed at once; and any after reference to it is called recurrence, and excites it very much in the same way as the functions of the brain are excited. Added to this habit must be a magnetic temperament and the full development of mental vision. Experiments have been made in these uses for many years. The principle is everywhere proved not only true but easily possible to one who sets the goal as it is demanded under the laws in the estate of the will. Aim high and reach the mark. No training in which self is master and pupil can exceed this in rich fruitage.

"He saw the evening's chilly star
Above his native vale afar;
A moment on the horizon's bar
It hung, then sank, as with a sigh,
And there the crescent moon went by,
An empty sickle down the sky."

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Inspirations will carry the ready mind to unlimited heights.

This is the One Hundred and Thirty-third Principle. These visitations are the natural outgrowth of the mental powers heretofore described. All persons have at times hoped to catch a glimpse of the borderland of the hereafter. What this glimpse is cannot be told to one who has never known its character. To a deaf man you cannot explain the exquisite deliciousness of sweet music; to the blind there is no avenue of joy in flowers. Yet sometimes in soul-dreams the waking heart pulsates to the harmony of life, and the inner sense is startled, though not awakened; and in its filmy foresight catches the spirit of the better man.

Inspiration is an attribute of sub-consciousness; it is to soul-life what color is to light, or contour to grace, or weight to gold; its relationship is present, but hard to appreciate, if not experienced. Yet, although the relationship is difficult to define, the real nature of inspiration in and of itself is easily understood. It knocks at the heart of every human being some time during life. Great occasions fire the heart, and lo! the world is made richer by new-born patriotism, love of country, true eloquence, grandeur of thought, of word and of deed. In the quiet thrill of still moments, when the man that lives within the man seeks recognition, there comes the poet's lofty genius, the artist's dream of beauty, the author's inspired utterance.

These are the soul's better life, and they lift the curtain that veils eternity; not high enough to show the realm beyond, but sufficiently to reveal the trailing light that burns along the horizon's edge. In these supreme mo-

ments of life there are degrees of intensity; and inspiration is likewise graded, depending upon the person, and the circumstances. All greatness is inspired; all genius is inspired; yet they consist originally of tendencies. These tendencies may be neglected or encouraged; and, from an unremitting observation of over forty years, we are convinced that they may be created in every human being. In other words the opportunity of being great is open to all. It all hinges upon what a man does with his fundamental endowments.

Inspiration comes like a bird, and is wary. It must be coaxed and encouraged. Inactivity repels it. The habit of constant application is the first essential. Idle moments, idle conversation destroy it. The successful men and women all are full of busy activities; have on hand as much, and almost more than can be attended to.

Inspired thoughts and deeds occur every day, among the lowly as well as among the powerful. In every age they have had their office, their usefulness and their fate. Inspiration makes a man better than his fellow beings. Born for a destiny, cleaving to one main purpose through life, he becomes great. Opening the listening ear of the soul till it drinks in the purpose of divine life, man becomes a saint. Writing from the tablets of revealed knowledge, he becomes an agent of the Deity. Rising higher yet, and above the plane of the human, he is Christ. Every being in every age, and of every race and condition, who speaks one word for the good of his fellow man, who utters one sublime truth, who acts one noble deed, is to that extent inspired; and, it matters not how a doctrine, or a religion came about, whether by accident or design, whether by the invention of man or the will of the Creator, by the artifice of priests or the command of God; it stands for what it is, and in so far as it draws humanity Heavenward it is glorious and inspired.

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Epigrams, felicitations, and all rare thoughts are gifts of exaltation.

This is the One Hundred and Thirty-fourth Principle. The meaning of the law stated is well understood by every person who has had occasion to fit himself for the highest usefulness in this life. Here is a man engaged in conversation; he suddenly stops, takes out a paper and writes. If one dares to ask him what it is that he has written, he may learn the fact that an idea of value, an apt phrase, a peculiarly impressive thought, or some happy fancy has come to his mind, and he wishes to secure it at the earliest possible moment.

Why is he not willing to wait till some more opportune time? For two reasons; first, he knows that even the most retentive memory will fail to recall it a few moments later; second, the catching of the inspiration, for such it is, and the future reference to it, will stimulate the very faculty that produced it, and lead to greater growth hereafter. This is why Tennyson would arise from a party, excuse himself, and re-appear a few minutes later; this is why Longfellow, Tennyson, Bryant and nearly all great poets have got up out of bed at night, written down certain lines, and gone back to bed. Pope saved his ideas by the use of his cuffs, a collar, or a scrap of paper; anything he could get at to write upon, if there was no sheet of paper at hand. The habit is one of common occurrence among geniuses in every department of life. The most successful of American playwrights confesses to have "saved" his sudden ideas for years in advance of each play, by instantly noting down the exact phraseology of each thought. "It was not the idea in the words, but the precise arrangement of

the words that I found valuable." This is the secret. Looking at the writings of Shakespeare, you will find that all his ideas may be reproduced in different phraseology, but that their charm and power are lost. Nowhere in all his works is it possible to substitute one word for another and yet preserve the effect. Each word seems to fit in its place like the stones in Solomon's temple. The speed with which he must have written precludes the use of deliberation. His inspiration walked with him.

Epigrams are the best products of the mind. They are not met with every day. Speakers, knowing their value, attempt to create them out of the reasoning faculties, but they do not come in that way. Their advent is spontaneous. The machine-made epigram is artificial, it seeks to shock the mind by an absurd contradiction of ideas, like the phrase, "His youth increases with his age," or "I believe it because it is impossible." In one case the statement is not true, even if it intends to say that exuberance grows as the years advance. In the other case, the phrase is silly, yet has been passed around as an effective remark. Some of the contradictory epigrams are good, although they are never inspirations. We state a few by way of illustration, so that the mind may not be led into considering their culture as valuable. "He was so dishonest that he could deceive nobody," is true or may be true, if the person referred to is well known. "Failure is a stepping stone to success," is a very good homily, for it tells us that the right kind of man will take lesson by failure and, avoiding its mistake, approach success. "The more a man has the more he wants," and "The more we know the more there is to know," serve their purpose as compressed statements of philosophy. They pass for the machine-made epigrams of the world.

The true epigram is always inspired. It comes quite freely if the habit has been secured under the plan we have stated; that is, by writing them down at once, and

afterward giving them many reviews in the mind. The function that creates them is thus stimulated and nourished. The word epigram comes from the Greek, and refers to a short, pithy, powerful, compressed statement. It was in use originally on tombs, and its purpose was to praise the dead by stating as much as possible in the fewest words. Such is the true meaning of the epigram of inspiration. The phrase, "True art is to conceal art," serves as an illustration of an apparent contradiction, while coming very close to inspiration. "Thirty centuries look down upon you," has often been cited as an effective epigram. It served to inspire the soldiers of Napoleon who, amid the repose in Egypt, saw the works of three thousand years before gazing upon their conflict. "Shakespeare's worst rises above Bacon's best like a palace above a hut," is an inspired epigram of tremendous force. "Fit the same intellect to a man and it is a bow-string; to a woman and it is a harp-string," is another richly laden thought.

Felicitations come out of the same faculty but in possibly lower degree; though all influences that count for joy and happiness are blessed. The habit of creating felicitous phraseology is one to be encouraged but never forced. A very low stratum of this art appears in the cheap talk of every day, and has no real connection with the exalted faculty. Such writers as Thackeray, Dickens, Irving, Holmes, Lowell and others of their peculiar brilliancy, have depended largely upon felicitations in order to hold their perpetual charm over their readers. "Fate tried to conceal him by naming him Smith," is a good illustration of this power. It sets the mind to thinking for a long while and always with increasing pleasure. Depew is the most effective of orators to-day, because of his mastery of felicitation. His ideas, as far as their pro rata value is concerned, sink deeper and live longer in the memory.

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Written thoughts may be magnetic.

This is the One Hundred and Thirty-fifth Principle. A writer is in one of two moods, if his work has any merit at all. He is the tool of mere intellect, which is commendable; or he is more or less within the realm of an exalted estate. If his intellect alone commands his work, it has the merit of accuracy to a greater or less extent, and becomes a means of reference; but the writers who have proved themselves the most trustworthy have failed to do genuine service as teachers of mankind. This duty they cannot well neglect, for their food should be made as attractive and presentable as possible. Dry thoughts, even if without error, are always dry, except to minds dryer yet. A sponge without moisture might perceive some dampness in hay and seek to draw it out.

Magnetic thoughts in writing are charged with the vitality of their authors. This, if at all in the realm of sub-consciousness, is first seen in the art of clearness. Flowery style is of no help in describing commonplace facts, but clearness, and picture effects are decidedly valuable. These are magnetic. Then there is an undercurrent of energy, not apparent in the surface gleam of thought, that quietly takes hold of the reader and holds his interest in spite of himself, and, when his brain is weary from excess of use in hard problems, he comes back to the study or the reading with renewed brightness. The power of the simplest phraseology is seen in the following question from Shakespeare in which the king seeks sleep in vain: "Wilt thou upon the high and giddy mast seal up the ship-boy's eyes, * * Canst thou, O, partial sleep! give thy repose to the wet ship-boy in an hour so rude, and, in the calmest night, deny it to a king?

Then, happy, low, lie down; uneasy lies the head that wears a crown." In the same easy flow, the following description of rain is given by Byron in his poem of the Alpine Storm: "Far along, from peak to peak, the rattling crags among, leaps the live thunder! Not from one lone cloud, but every mountain now hath found a tongue, and Jura answers through her misty shroud back to the joyous Alps, who call to her aloud! * * And the big rain comes dancing to the earth." This is a clear picture, even to one who has never witnessed a thunderstorm in the mountains. Examples without number may be readily collected from each and every grade of description. The testimony of writers confirms the fact that when the sub-conscious mind is awake or partly so, the production is better and the task of composition easier. Goldsmith's greatest work was written in an incredibly short time; and the same is true of Sheridan's masterpiece, and many another gem of literature. It is also true of Daniel Webster's greatest oration; it fell from him without time for preparation.

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The arrangement of words may be magnetic.

This is the One Hundred and Thirty-sixth Principle. It differs widely from the one preceding. That referred to written thoughts, intending to show that there could be magnetism without the use of the voice, and without the personal influence that is generally present in a speech that wins. In writing, in conversation, in argument, and in elaborate address, it is possible to inspire the arrangement with magnetic construction. This is a gift, and one of no small consequence. It may be illustrated in every kind of way. The best practical use that may be made of the charm, is perhaps seen in the law

professor who many years ago impressed himself upon his hearers by clothing the dryest of subjects in attractive phrases. It was then said of him that the future would place him high among men of his profession, and he since rose to the very top rank, having achieved an international reputation. The same subjects, the same details expressed by the ablest lecturers of his time, even charged with personal magnetism to the highest degree, were made more fascinating by him because of the arrangement of words.

Many persons acquire magnetism and yet are unfortunate in their arrangement of the words they employ, especially in conversation. Take the case of the young man who really was magnetic, but had no speech outlet for it; he proposed a number of times to the girl he loved most dearly, but his use of the words was bad; the words themselves were well selected, but he put them together in a very unfortunate manner, and she rejected him. In his utter helplessness he resorted to the last resource, that of pouring out his love in writing. In personality he was magnetic; in the arrangement of words in speech he was otherwise; but, in writing, his magnetism came again to him. She could not resist the strong appeal of the letter, and accepted him. Left to himself he could master the slower process of the pen. In her presence he spoke as fluently, but not as effectively.

There are many ways of saying the same thing. The phraseology of the Bible must ever stand as the masterwork of inspired arrangement, both in the original tongues and in the translations. It fails only in the septuagint. One can collect tens of thousands of beautiful and wonderfully effective phrases that are full of this charm, and the close student of that sublime work receives some of the inspiration that belongs to its creation. Shakespeare, Milton and Homer complete the quartet of grand magnetic forces in the noblest literature.

One should fairly revel in these works, if charm of style, plentitude of epigrams, and exalted flights of mind are sought.

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A person may be self-magnetized and greatly benefited by the operation of hope.

This is the One Hundred and Thirty-seventh Principle. It brings us on new ground, although still in the realm of exaltation. The law here taught has its opposite in that earlier estate where the faculties were darkened by baneful influences, and there we learned that a person may be self-magnetized and greatly injured by the operation of fear. Without hope life is not at any time worth living. A low instinct, prevailing among animal creation, teaches the individual to struggle for its life; but there is nothing to hope for beyond food and shelter.

The true man or woman of to-day looks upon the necessaries of life as incidents only of existence, useful in maintaining the faculties at their best; and beyond these aids as of no value, certainly not goals for which the race has been created. He who has nothing beyond the care of the body in this life to look forward to, is poor in the most abject sense of the word. It is well to be able to earn a living, to be affluent enough to provide a home, and to ward off the enemy of life's last years, a helpless and dependent old age. There is more than enough ten times over in this world to shelter, clothe and feed every human being on earth, and to provide the main luxuries of the day; and the time may come when men and women, endowed with personal power, may win a full share from the unequally distributed fund of supply. But the human race is on earth for other reasons as well as this.

There is no power worth having that is not held by magnetism. The blessings of wealth are lacking even with abundant accumulations, if there is not the ability to command its influence. Misery is personified in the homes of those weaklings who are puppets of hoarded riches. They know nothing of the affirmative pleasures of existence. Ask them what hope they have, and it is in the next ball or the next card-party. There is no far horizon, no streaming rays of light bursting from the golden bed of a rising sun. All is fenced in by narrow walls and false landscapes. Progress ceases with hope. There is no magnet ahead to draw the mind and soul on to their better estates. In proportion as hope is strong, character is sturdy, effort is increased, power enlarged and magnetism intensified. It is better to create this magnet, if none exists; for without it the rudderless, aimless, drifting ship has neither course nor port, and the mariner no object in living or dying.

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Hope, in its highest exaltation, spiritualizes life.

This is the One Hundred and Thirty-eighth Principle. It may be argued that the process of salvation, whereby the new birth takes place, is induced by self-magnetism. Indeed several of our students have advanced the claim and attempted to sustain it by arguments and proofs. We at one time came very near entertaining the same opinion, but found that the real facts broke down the theory. Conversion, so-called, is a creative act, if it is genuine, and a temporary delusion otherwise. The subject is properly a phase of immortality. Our present principle has a far different meaning.

In the last principle we saw the operation of hope in

this life; the care of the body as an incident, and some real reason for living and progressing, as a magnet. Here we meet another kind of magnet; we see hope in its highest exaltation shedding its influence over this existence. Between the common or even the lofty hope of a life limited by the confines of earth, and the expectation that is based upon a hope that reaches beyond all human experience, there is a breadth of territory as wide as time. The poor lover who sees the moon shining in the zenith of the sky, and knows that its light is kissing the cheek of a maiden beyond the palace walls that shut him out, would fain catch the reflection of her beauty in the same light that bathes his own face. So the eye of imagination, conjuring up the splendors of a princely kingdom in the far Orient, sees the same sun that daily beholds the distant glories, and envies him his knowledge. Earthly ambition is the moon of our lesser life; exalted hope is the dazzling sun that shines over realms we cannot reach. Of that sun we are far away beholders, and we can see it even when its rays fall alike on us and on the kingdom beyond the separating mists. If it could reflect its vision we would possess its secrets.

That which is superhuman in man is aroused and called into life by the magnetic impulse of any lofty aspiration large and high enough to draw it forth. It is everywhere agreed that man as he is, without the aid of the inducements that are thrown around him by systems of ethical training or by the excitement of exhortation, contains the ground-soil in which the spiritual plant may grow. By this is not meant the ghost-theory of spiritualists. If there were such a condition as spirit-life, in the sense in which such a theory thrusts it upon us, the fate of humanity would be deplorable. All the lore of spiritualism, of which but little is honest, presents not one ray of hope, not one gleam of happiness, nothing but fear, fright, lunacy and misfortune, wherever it is intensified.

The operation of an exalted hope is quite the opposite. The higher the ambition, the greater the goal. The more we intensify its power, the more delightful is the sensation of its magnetism. It leads to light, always opening out a brighter realm, always revealing the whiteness of our inner life, and telling us that the more we cast away of the dross of existence, the nearer we shall come to an understanding of what heaven is like, and the better we shall qualify ourselves for the hereafter. On earth certain moral, mental, and spiritual qualities give a man the citizenship of the world; leaving the mental behind him after death as suited only to these environments, his moral and spiritual qualities must give him the citizenship of the universe. He who has a pure heart, who loves justice and lives by principle would be at home anywhere in God's domains.

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Magnetism perfects itself in the charms of absolute happiness.

This is the One Hundred and Thirty-ninth Principle. There are many systems of development offered to humanity; some great, some exalted, some small and some very low. Left to natural selection each individual draws to himself whatever his temperament most easily affiliates with. The scale of choice is of interminable length. Like attracts like. A coarse country bumpkin, fed on delicate quail, would not assimilate it; hog and cabbage best suit his temperament. A refined stomach will not assimilate rough food. A Georgia cracker will digest clay. Villains hate flowers. Beautiful music scrapes on the soul of a murderer as a nail scratching window glass. Poetry impresses the modern journalist as art impresses a clam.

A stretch of lovely landscape affects the horse-racing gambler as a wood-pile affects a tramp—he does not care to see it.

A noble temperament rises out of this bumpkin condition of body, mind and soul, and assimilates something from the inner atmosphere that enters the body; while a low order of being, so far from drawing in love, refinement, beauty, fragrance and divine aspirations, can assimilate better the fumes of beer and tobacco, two allurements that tempt only the lowest temperaments, despite the fashion of smoking. As an illustration of the rule that like attracts like, we find then an overwhelming majority of people who possess the beer or tobacco temperaments are passionately fond of rotten cabbage in the form of sauer-kraut; rotten milk in the form of old cheese, and rotten kidneys in the form of sausage meat, a diet that is the religious pinnacle of some people, and rises in importance above the affairs of state. The governmental party in England was overthrown and routed by a proposed tax on beer. The majority of the sovereign voters of America sell their birthright,—the holy privilege of voting,—for a few drinks of whiskey and beer. To change the fortunes of existence it is necessary to change the temperament.

A physical temperament draws nothing but earth to itself; it is made of clay, feeds on the products of the soil, no matter what may be its diet and drink, and gets its happiness in this debased realm. The world is full of such people. You promise a man a position worth more money in the year than the one he now holds, and he will be pleased; but ask him to take something into his stomach in the way of food of extra choice quality, and his pleasure is excessive; ask him to take a drink, and the superlative state of happiness is at once reached. He is magnetized by a merely physical influence. Ask him, instead of the beer or whiskey, to follow in the foot-

steps of greatness, to enter upon a kingly manhood, and he will entertain for you and your proposition the most profound disgust of which the human mind is capable.

These beast-temperaments are not happy. The rich tell the world they are not happy; but most of them are of the beast-temperament; there are some magnificent men and women in the homes of wealth. No person is happy who is held under by any influence, and this is true in all ranks. The genius of mastery, first over self and then over others, is the source and soul of true happiness. Poverty or even ordinary success, financially as well as in all other respects, is inexcusable. We not only believe, but we know that every human being who is capable of appreciating the power of this training in magnetism, is able to win wealth, position, success and happiness in life; to realize full contentment and pleasure here without lessening the heritage of the hereafter; in fact to ascend to the heights of earth in order to be closer to the plains of heaven.

There is no study of magnetism that does not teach the acquisition of control by one person over another. This is considered the climax of success. There the power ends. There are facts, however, that dislodge the security of such position. As hypnotism is the negative as well as the debased side of magnetism, so its realm of vision is likewise mean in nature and limited in scope.

On the heights above, the power is of an opposite character, and has so many points of difference that a whole book might be devoted to the consideration of its greatness without exhausting the subject. Here are some comparative propositions:

NEGATIVE.	POSITIVE.
Hypnotism opens the sub-conscious faculty by degrading and temporarily destroying the consciousness of the mind.	Magnetism opens the crystal mind by uplifting and strengthening the consciousness of the mind.

NEGATIVE.	POSITIVE.
Hypnotism uses one individual for the enlightenment of another in sub-conscious operations.	Magnetism may give the powers of mental clearness to its own possessor.
NEGATIVE.	POSITIVE.
Hypnotism allows to its victim no knowledge of the wonders of sub-consciousness, and reveals to others a broken and limited interpretation only.	Magnetism allows to its possessor a complete knowledge of the wonders of the universe through the most exalted uses of the faculties.

We might go on for pages showing the difference between these two powers, as there are other points almost without number. The faculty of the crystal mind is the youngest yet of human discoveries. Science has given due attention to the forces of the mechanical world, and is now turning its eye to man's own wondrous composition. In the inevitable uplifting of the race a new form of humanity must ere long come upon earth and its mind will unfold, adding to material consciousness the keener limitless vision of a mental force whose nature and value we are fast learning.

Everywhere in science it is admitted, as far as thought has been given to this particular line of investigation, that the sub-conscious faculty is destined to be the next great subject of interest. You would be surprised to know the number and the names of the great men who are busily at work in this direction, investigating and experimenting, and all the leading universities and schools of the civilized world are working with them. The one objectional feature in the whole study is the fact that subjects must be found and used. Science is dependent upon the mere clairvoyant or cataleptic; generally a person of dwarfed mind in one case, or of a diseased nervous system in the other. The broken nature of the revelations and the many contradictions of state-

ment, despite a marvelous accuracy in a few instances, have lent a flavor of uncertainty to the whole matter. It seems as if the power were there, but buried under a weight of incumbrance from which no one is able to extricate it. And, were it procurable for use in such way, no person would wish to carry about a subject who must be manipulated, put to sleep or otherwise used, and then dealt with at certain times only, for the class of information to be afforded.

The secret has been discovered by accident, and in the lowest uses, as has been the case with many of the greatest blessings of invention and research. What has been shown to man thus far, in the form of glimpses, was intended to excite his curiosity and lead to a full investigation into the whole realm of discovery. This is nature's plan, for she can do nothing grand except through the agency of civilized man. Take him away and all progress would come to a standstill. Whatever is to be known of the further endowments and powers of nature, man, religion and God, must await the zeal of human advance. Something has been ascertained in the past hundred years; much more is at hand and fast being given to the public by the thinkers at work upon the subject.

The chief end to be attained is the union of the wonderful mind of man with its fullness of conscious power, and the faculty of the crystal mind of which nature has so often and so astoundingly given us hints. It is the case of a mind within a mind; the inner brain having omnipotent knowledge, seeing all things as clearly as if there were no obstructions, and yet cut off from the normal mind by the mere lack of a communicating agent. There are but two propositions to be considered: First, is there such a faculty? Second, is it possible to connect the mind with it in the same person, so that the knowledge may be known and acted upon? That there is such a faculty is acknowledged by all persons who have examined the

question. Science admits it, all important institutions of learning admit it, and nature proves it.

Some of those who are certain of the existence of an inner mind having omnipotent knowledge, seem inclined to believe that it is intended for another world than this; but as its knowledge is useful in this world, it certainly has a place here. Others are disposed to regard it as a form of inspiration, simply because it is possessed by geniuses in secular matters, and by the loftiest morality in religious cases. The mental vision of St. John was of this kind. There is no doubt that he saw into his inner mind, which had been exalted by his intense force of religious fervor, and it does not detract from the theory of inspiration to say that his purity of life and vigor of feeling had united the two faculties. Inspiration is a plane that all may reach who are able to climb so high.

In all ages there have been two classes of people; one has been too ready to believe anything strange, and the other has been too ready to pronounce as a fraud anything that smacks of the supernatural. In the case of Mahomet, the latter class never stopped to think that the so-called prophet was a cataleptic, and that sub-consciousness was attached to that disease. By some process the vision that came to him in his cataleptic conditions were transferred to his normal mind, and this indicated a most superior power. His life was that of a man of extraordinary gifts in many directions. It is assumed that he invented the subject-matter of his visions. Still he delved in the realm of sub-consciousness, probably entering at the lower stratum and coming out near the top. His conquests of friends and enemies were marvelous; and the fact that his wife was his first convert and her relations were his most ardent followers, shows that there was less of fraud than is commonly supposed. His closest friends believed most thoroughly in

him. History, in our religion, calls him an impostor; yet countless millions have died in his faith, and his work filled in a void that only another Mahomet could occupy.

Coming nearer to our own times we see the case of one who was discredited by the leading scientists of his day, yet who has out-written and out-lived them all. Take the history of Swedenborg from the testimony of impartial biographers and honest though opposing critics, and you will find much that cannot be accounted for except under our principle. During his entire life he was honored by the potentates of his country and retained their fullest confidence to the day of his death. He changed his name to Swedenborg because of being ennobled by his sovereign in earlier life. Scientists knew that his many works on subjects of the deepest value, especially his philosophical books and his great system of cosmogony, could not have been written from any information at hand; yet, after his death, the severest critics and the most learned of scientists could not find many serious flaws in his treatises, except where he expressly theorized, and they found an enormous number of scientific truths, far in advance of the age in which he lived; so many, indeed, that it required nearly a hundred years after his last book was written to verify all he had said.

Whence came the power if not under our present principle? Theophilus Parsons, himself a great American, says of Swedenborg: "He exhibited in many instances a knowledge of facts which, as it seemed, implied an opening of his spiritual senses." His chief opposing critic was Kant, the famous German philosopher; yet he said of him: "I declare we must either suppose greater intelligence and truth at the basis of Swedenborg's writings than first impressions would give, or that it is a mere accident. Such a wonderful agreement exists between his doctrines and the deepest results of reason, that there is no other alternative whereby the correspondence

can be explained." Then Theophilus Parsons goes on to give many instances of Swedenborg's exhibition of the crystal mind in secular matters, so clearly proved that his contemporaries admitted that the "evidence is unanswerable." His revelations were often public, and in some cases to the king or queen; as when he stated the details of the fire in Stockholm (three hundred miles away) on July 19, 1759, describing the hour it commenced, what was burned, how it spread, when it was extinguished, and the various incidents, all to a large party in Gothenburg. The Governor, hearing of the statements, sent for Swedenborg, who repeated the full details; yet it was two days later when a courier arrived with news of the conflagration, exactly confirming all that had been told. This is but one of many instances. The enemies of Swedenborg base their opposition to him on the following statement which he made public: "The Lord Himself manifested Himself to me in person." He also stated that his eyes had been opened to visions beyond earth. How shall we account for his powers, and for the following that he now has in this age among the intelligent classes? His errors were due to his theories and not to his vision-power; they were the product of his brain, not of his crystal mind. The dross of earth attends everything. Gold comes out of mud. Radium, that metal of marvellously concentrated energy, comes from dirty pitchblende.

We might go on citing cases without limit; but we have taken those of persons whose powers cannot be explained except by the union of the two faculties, the conscious brain and the crystal mind. They are more readily verified. We have an abundance of personal evidence, the chief value of which is to prove to us the genuineness of our principle, as a law in science. As the law involved is fully discussed in the next and final principle we will consider the matter under that.

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Magnetism may be made the agent of distant control. This is the One Hundred and Fortieth Principle. It is peculiarly worded. Where powers exist, there must be agencies, and agents through which they operate. Every thing has something controlling it. Human life is the direct object of the contact of many influences; but not one of them passes through empty space. As sound and light must have some medium each, through which to pass, so thought and feeling require means of connecting the influence with the object controlled.

Our principle works both ways. Magnetism is the power by which a person may control or be controlled; and its cultivation may lead to either result. That is to say, it is in the power of a person to so develop magnetism as to place himself under the influence of other realms above him, or in touch with forces of which his natural mind knows nothing, as well as to throw out a control toward those who are weaker than he is. Thus magnetism is the law of the universe; and it makes the possessor a receiver and a giver; always being influenced by the greater power, and influencing the lesser; provided always there has been established a means of communication. One person may be given this power from another, and yield back a greater force in payment of the gift.

The operation of distant magnetic control is best started by the cultivation of mental vision; and it is needless to say that this must be based on the acquirement of magnetism in the way so often stated in this volume. A review of the various principles will give full light on that part of the subject. The practice of mental vision must be conducted in privacy until it is strong enough

to bear interruptions and diverting influences. No person is aware, who has not tried it, of what may be accomplished by a determined will turned in on one's self in periods of long seclusion. Experiments of every kind have been made, and are being made, under these principles; and the unvarying testimony of the lives of geniuses and gifted men, proves the same law. Seclusion, a turning in of the magnetic will on one's self, and a giving up to the power of an exalted purpose, have ripened the faculty and opened the inner mind without loss of natural consciousness.

The experiment that tells the most and is the most severe, is that which enables a person to so intensify his magnetism as to force his presence upon other persons at a distance. "I will appear to you at such a place and at such an hour," he says. He may or may not succeed. The fact that he can do so, has been amply proved. If he tries nineteen times and fails every time, but succeeds the twentieth, he has done something wonderful. The failure is nothing unusual; the success is, and it carries with it the proof of a great power somewhere. Such experiments have been carried on by design, and often with results in every respect satisfactory, showing that the phenomenon of appearance is not accidental.

We will not continue the consideration of this side of this question. Our purpose here is to deal with the receiving side of magnetic control, or the question, What can a man draw to himself from out the mists of the unknown? There are thousands of ways in which the power may be used, and we will name but few of them, as the whole subject belongs to another work. If you wish to know what is going on in the mind of another, the crystal mind will reveal that person's brain. Suppose you wish to take advantage of that thought, knowing it, by displacing it with another idea more in accord with your purposes toward that person; that is magnet-

ism founded upon the crystal mind. It is magnetism because it is power over another. Its foundation rests upon power by which the knowledge of what exists is made clear.

Many a person is gifted with the ability to look into transactions at a distance; but few are magnetic enough to control them. The former power is very common in embryo; for there is scarcely a man or woman who does not exercise this faculty daily, or, at least, who is not played upon by it. Yet its presence is rarely ever recognized; its messages not often interpreted. You are the recipient, no doubt, of a hundred impressions in every twenty-four hours, not one of which are you able to understand; first, for the reason that you are ignorant of their coming; second, because you have only a vague idea at best of what they mean even when they are strong enough to arouse your attention. Let us examine a very simple law; one not great enough to grow into a principle at this place. To start with, the premises must be proved.

These premises are embraced in the well known fact that all persons, or nearly all, are recipients of messages. We have talked with or heard from a vast number of men and women, and never yet have we learned of the existence of an individual who has not received such messages. The question has been put to countless thousands, "Have you ever read the thoughts of another, caught an idea before it was expressed, or received impressions of transactions?" and the answer is always "Yes." We will not take the time now to extend further the discussion of this part of the subject, as the premises are admitted to be true by all persons. The simple law to which we referred was that which is naturally based upon such premises.

Nature has been hammering away for centuries, trying to give man the hint of the power that lies within his

control, yet is seemingly out of it. In some cases, she has made the evidence of this power so strong that he ought to have followed it to its end; but he remained frightened and passive. The cry of ghosts, witches, demons, and what not, has alarmed the masses and ridiculed the investigator, merely because everything that cannot be explained by the ordinary senses has been ascribed to the realm of spirits.

The brain with its powers of magnifying is able to connect forms of microscopic images into demons of more than life size, as in fever and delirium; and this terrifies; but no one is alarmed when the microscope itself reveals as much and more. Yet this same brain, stimulated by the force of impressions, is able to take a peep into transactions that are beyond the reach of the ordinary faculties, and the cry of spiritualism is raised. So every hint of nature that is intended to arouse an interest in this undeveloped power is at once charged to the same realm of spirits.

The powers of the crystal mind have always existed; they have been waiting for man's invention so that they might be opened out in all their wonders, as electricity and all natural forces have waited. What we know of the magnificent uses of the electric fluid has been discovered in the most recent years; yet something has always been known of it, and hints enough have been thrown out to attract man's attention, even for two thousand years and more. Mental clearness is a greater power, and, when developed, will make the world a heaven and man a god. It has in it the elements of omniscience, all-knowledge, and this is the basis of omnipotence, all-power. There is but one agent capable of developing it, and this agent is magnetism. Hints enough of this agency have also been given to man, to no use.

We have said that magnetism is the only agent capable of developing the higher powers of the crystal mind,

and this is true. The process is not difficult, once the magnetic temperament is established; and there are very few men and women who cannot establish that. Due attention to the exercises and regime of the first volume, and the influences that arise from the mere reading of this volume, if earnestly done, will come very near establishing the magnetic temperament. The more your life is saturated with this book's principles, even from thought alone, and from that shifting of one's daily habits that attends a thoughtful mind, the more speedily will your magnetic temperament be founded; and it will grow. We advise always the use of these pages, the reading of all the principles, a continual reference to the laws and facts stated, and a natural influence will naturally follow.

Then comes into play the simple law that tells us if any faculty is encouraged, it will grow. This is seen in the culture of epigrams, of felicitations, of rhythm, of rhyme, of poetical fancy, of flights of the imagination, of invention, of discovery, of mental impressions, and of the crystal mind. Let any person of magnetic temperament take advantage of any impression that comes to him, study it out and develop it by the use of mental vision, and although it may take a long time at the first trial to obtain a clear sight of the incident the effort will be well spent, for every subsequent trial will be easier and shorter. This is tested without difficulty by any one who has developed the magnetic temperament. This discerning of an impression is not easy at first. It may take one of three moods, happiness, gloom or dullness. We will look at instances of each.

A man who proposed to follow out the origin of a certain impression found himself one evening under a weight of despondency due to nothing that he had any knowledge of through the ordinary senses. Had something gone wrong in his business or otherwise, the mood

would have been natural. So he concluded that it was due to some form of telepathy. He had studied and had acquired a magnetic temperament; he also knew what the power of mental vision could accomplish, and he set to work to probe this impression. It is necessary to be alone—at least until the habit is formed of penetrating such influences. He retired to a room where no sound or act of another could distract his thoughts; and he had nothing left on which to work except the despondency that had come over him. It was not a strong mood. He sat and thought of it, but refused to allow his mind to take flight at will; for, had it done so, he would have gone out of the depressed condition into a score of other thoughts. The process is not difficult to any person; and his method is the guide to all others.

He merely asked himself why he was despondent; and he thought of it to the exclusion of everything else. Then he tried to trace the events back to the moment when he first recognized the mood. He was walking home, having alighted from the car; and, in passing a house at the corner, he felt a heavy weight within. It was to this moment that he turned his mind, going over the brief distance he had walked, and trying to put himself in the same mood. It was a very easy thing to do, sitting now alone and calling up the bit of unimportant experience. He kept his mind upon the trifling incidents until the mental vision suddenly enlarged. This was right. It is always the result of concentrated thought; and all persons are able to do as much, although those who have cultivated the power, as under the lessons of this book, make more speedy progress and go further. He saw in his mind a brick building; it faded away like a dream; he rebuilt it again and again, and soon he saw it more distinctly. It was one with which he was familiar; but he could not locate it. The signs were on it, but not distinct enough for him to read. He was not yet an adept in the

use of the mental faculty. Satisfied that the sight of the building meant something, he resolved to keep his mind upon it until a more distinct view was obtained. The despondency was deepening, and he had some doubt as to his wakefulness; but he refused to be disturbed; having given orders that no one should interrupt him as he had important work to do. So he had.

Store doors now appeared; they were somewhat familiar; but he could not satisfy himself as to what building or to whose store they belonged. He saw within, piles of goods stood on either side; a counting room was lighted up, and the inner shades were drawn, but he saw beyond them as easily as if they were transparent. Two men were at work on books, and his name was written on a page of paper, as though heading the list. Yet, with all this help, he could not discern their faces nor read any words except his own name. The gloom increased. He was very despondent. Under his name and to the right of it a large sum of money was distinctly written. Then he thought of a firm that owed him more than any other three debtors, and at once he knew the men. He now saw their own signs on the building and by the doorway. He recognized the faces of these men; and realized that both partners were at work in their office concocting some scheme whereby he would lose more than his own business could stand. This firm was as good as gold, so the phrase went; nor did he even have a suspicion of their weakness. He believed what he now saw through his mental faculty. He possessed magnetism and must use it.

Arousing from his lethargy, and keeping his mind on the two men, he sent into their counting room a bolt of intense thought that came from all the concentrated energies of his nature, now thoroughly in earnest. This he followed by bolt after bolt. The influence took effect; he saw the two men look at each other, then go to the door

and look around. They thought they had heard something. They came back in alarm. He saw them open their ledger to a page bearing his name; they were both talking of their indebtedness to him. He must act at once, and he did. A few words reached them ere their night work was done; and they came like another bolt. "Everything known. Account must be settled at once, or attachment will be made." It was settled. The men asked him how he had obtained the information, but he kept the matter to himself. He pounced upon them a few days too soon for their convenience; but they told him that it was their intention to pay his claim prior to suspension. This they had decided upon in that night-conference. He then knew that his magnetism had reached and influenced them.

In happy moods for which there is no visible or connected cause, it is possible to trace their origin in just the way we have described. But many telepathic messages come when the mood is neither bright nor dark, but just dull. The brain seems stupid without cause. The method of procedure is to trace it back to your condition when you were first aware of the immediate dullness, and this is always possible, if you are seeking to give it attention. Then do as the man did whose experience we have just stated. Above all things, prevent the wandering tendencies of the mind; keep the thought concentrated. Mental vision is the most rapid developing power associated with man's faculties. The moment you secure the least clue, then throw all your powers of thought upon it. Watch it, and it will grow. Intensify your will power, and the details will become sharper, while the scene will assume greater depth and breadth. As soon as you have divined the vision and found it a fact, though far away, then you hold the reins of control; a line of communication is now established, and your influence, like a voice, a thought or a transfiguration, will come

into some other person's mind or presence and dictate your will.

These things are going on all the time but in embryo conditions. No life is altogether free from them, except that a person who is self-mastered through the culture of magnetism, may invite or reject them at will. It has been proved possible to step into the room where friends or relatives may be, and become one of their party though thousands of miles away; and even to become the controlling member of such party, while unseen and unknown. If you do not believe this, try it. You need as the basis, a large stock of magnetism and the magnetic temperament, to which must be added the thoroughly developed powers of mental vision. Then the results are easy. Do not make the mistake of supposing that you can locate a person at will by general thinking; and do not make the blunder of believing that what you see is spiritualism. You will see facts, not spirits. A woman whose son was in Europe, thousands of miles away, wished to locate him and influence him; but, try as hard as she might, she could not succeed in either; as she possessed neither mental vision nor magnetism. Another woman under similar circumstances accomplished the full purpose of her wishes; as she had both powers under control, and acquired them solely by leisurely study. In trying to locate her son, she did not merely think of him and hope for him; that was too general; she devoted her thoughts to some specific act of his that was associated with herself, as his last promise to her. This she pondered upon and set it again in motion at a time and place where no counter influence could disturb her. Soon she saw a room, a table, cards, chips of different colors, and villainous eyes all about the form of her son. She knew he was in a gambling den, and her magnetism was aroused to an intensity of white heat. Suddenly the young man dropped his cards, arose, and looked at her,

then went out. He wrote her a letter stating the circumstances, and adding, "Mother, I saw your form distinctly appear before me; and I never will, never in all my life will I gamble again." She saved him by her magnetism. He thinks he saw a ghost. She knows it was merely the action of the crystal mind. That you may accomplish the same results and acquire even greater power is as certain as that you breathe.

The true crystal mind tends upward toward perfection. A complete machine is a work of the highest skill; it is an example of integrity; for, were some part missing or defective, the integrity of its construction would be marred or broken. There is but one item in the moral code of the universe, and that is honesty. The ten commandments are different ways of saying, "Be honest." The criminal codes of the world with their thousands of restrictions are all variations of the one command, "Be honest." The man or woman who is perfectly honest, needs no creed, no decalogue, no code, no religion. Grand and ennobling as all true theology must ever be, it crumbles into dust before the standard of integrity; it pales and is lost in the light of perfect honesty. When a human being has reached that moral stage where nothing can deviate him from this one quality, he has outstripped all others in the race to heaven. Some day before the twentieth century has far advanced, when men and women are using their crystal minds, and they can see into the motives of their fellow beings, then there will be a burning light shedding its piercing rays into all brains and hearts; then the criminal codes of the world will have but one interpretation, "Be honest;" then religions, Protestant, Catholic, Jewish, pagan and all, will cluster about the rock-built temple of God, whose every stone bears the whole story of salvation, "Be honest." That we can see minds and motives now, is true; that the faculty is coming rapidly to the front, is true; that its development will

be full and wide, is true; and then it must also be true that humanity, with its guise thrown off, must be honest.

Thus the proof is abundant and clear that magnetism, employing the exalted state of the clear crystal mind, must rebuild the human race, giving it the powers of omniscience and omnipotence, relatively speaking. This is no idle statement; no hasty remark made in a moment of enthusiasm; it is a conclusion founded upon long years of investigation, long years of growing powers, long years of common, sensible, practical observation among students of a faculty which, like electricity, has always been suspected, but only recently developed. The world is destined to advance from one plane to another, ever higher and better; but it plunges before it leaps. So history has always recorded its past. We are in the abyss at the close of the dying century. Confusion everywhere reigns. The church is sick at heart; the honest man is in a fog; sensuality, drunkenness, cupidity, greed and infidelity are the five stars that lure the race on to its plunge. Then the great leap will be taken; the air will clear; the sun will shine; and a new plane will be reached. This is the past. It is the future.

The tendency of all nature, in and out of life, is toward honesty, because honesty is integrity, and integrity is perfection. This tendency accompanies progress, and is the channel through which omniscience is reached. We are not preaching, any more than the engine-builder preaches when he makes a flawless machine. Integrity is a mechanical idea. We say that the race and the world are on an upward incline, and that perfection is the goal. Humanity is, thus far, the best product of this part of the universe, but it is quite short of perfection. In its imperfectness it is unsatisfactory and unsatisfied. It lacks knowledge and it lacks power, because it is imperfect. Honesty is almost an unknown quality as a flawless guide. To do one thing and intend another, to speak

and think in opposite directions, to deceive any human being, to make a wrong, to mar the heart, these are conflicts with self; they weaken the powers of life; they scatter magnetism, for they are dishonest. Imagine a machine striking its parts against each other, or scraping with friction, and you see the weakness of the being who lacks honesty. This quality is sincerity of purpose in all things, with no contradictions, no conflicts. Suppose God were dishonest, how easily the planets might crash into each other. See the sincerity of His handiwork in the celestial realms.

In the present estate it is necessary that the whole personality and all the faculties should be exalted into this one commanding quality of absolute sincerity, perfect honesty. It is not impossible. If you use your will power, as directed in a previous realm of this book, you may step at once into this condition. It is worth the strongest effort, the utmost self-denial. What a wonderful power is at once secured! The active, energetic, magnetic, honest man or woman is a tremendous engine of influence; for all jarring parts of the machinery of life are harmonized, and all the myriad energies are working together. Then may a man call upon himself without fear or trembling for the best uses of all his faculties. Now comes the true exaltation. There is hardly any limit to the power that may be acquired through the simple process we have described. The uses of the crystal mind may be extended as far as one wishes to give the time to this development. You will be richly rewarded for every hour devoted to the study.

It is said that solitude is society if one is good company to himself. Among the pleasantest periods of life are those which have been spent in communion with the angels of thought. An empty nature is lonesome and restless when the hours are not crowded with events of outward interest; the finer minds grow weary with too

much of such clatter. The power of magnetism is used on others amid the stirring scenes of life; but its richest fruits are found in the development of the exalted crystal mind under the principles set forth in this book. The plan of procedure has been stated over and over again, and need not be repeated. Ordinary mental vision accomplishes much when persistently pursued; but, with a high degree of magnetism behind it, the results are more than you would be induced to believe. Add to these the power of an exalted soul, and the theme rises to the sacred domain of the superhuman, without touching the morbid realm of spiritualism. At the base of humanity the moods are dishonest, criminal and chaotic; at the summit of life they are honest, pure and full of peace. In one extreme we find serfdom and abject slavery; in the other, power and control; in one, hypnotism; in the other, magnetism.

We might draw this work to a close at this place, were it not for the fact that all has not been said. Yet how can we say it? The rest is life history; not of one person but of many. It is not easy to pour out the experiences of heart and mind where they are too sacred to be viewed with the eyes of commonplace observation. When we say that there is no limit to the powers that may be attained through the use of these principles, we speak more than the reader will grasp at the first, or even the second perusal of these words. The exalted crystal mind knows all, or may know all if it seeks such knowledge. It is a telescope that can see into other minds, into the dead air of blackest night, into the sealed houses, into the earth or sky, even far away into space. This telescope rests in obscurity because of the barrier that separates the consciousness of the ordinary senses from its own clear light. Magnetism has been employed to search out its secrets. Turning now to the height above, it becomes exalted and omnipotent. The trinity of power is

the crystal mind, magnetism and mental vision. It is a trinity that every true person may possess.

We could recite at this place the personal history of our students who studied these subjects privately with the author, and have since unfolded some of the powers indicated; but to repeat them would necessitate the publishing of statements that the reader would refuse to believe. It is better to learn for yourself what may be accomplished by the alliance of the three powers which constitute the trinity we have mentioned. We receive no more private pupils, for the information is fully presented in the pages of this volume, and private lectures would prove an unnecessary expense. Among those who have reflected the highest purposes of this course of training was a clergyman of the best university training, a doctor of divinity of the keenest judgment as well as the most profound learning. He applied in the following language: "I have a friend whom hitherto I considered qualified to advise me on subjects of extraordinary interest; but he has surprised me by a tenacious belief in the powers of the crystal mind. I could not obtain peace with him until I had promised to investigate the matter for myself. I will come to you as an unbeliever, even as one who professes to challenge your claims." He spent two years in acquiring a magnetic temperament in the manner stated in a previous part of this volume; and then leisurely devoted himself to the development of mental vision. Slowly and by almost imperceptible degrees he acquired the crystal mind and became aware of its knowledge. At length he felt constrained to admit the sublime truth. "It is too sacred to be told," he said, and continued, "We all possess an omniscient faculty; and God gives us the power to get at it if we will. Perhaps the time is not yet ripe for such development; but when it comes, as come it must, there will be consummated the climax of human history."

With perfect calmness of judgment we should one and all accept the story of the coming change. The facts are impregnable. They cannot be ignored. They have convinced the best minds of civilized Europe and America; they are to-day carrying conviction everywhere before them. Not one of these facts can be assailed. What are they? 1. The human mind may be made crystal clear. 2. This is clear-seeing. 3. Under the influence of perfect honesty, it becomes exalted. 4. With the guidance of mental vision it becomes intensified in its clearness and strengthened in its powers. 5. Aided by magnetism its powers become limitless. The first step in the impending change will be the acquisition of the knowledge of the crystal mind. The second step will be the transparent condition of all that is now hidden; and when men and women are able to read the minds, thoughts, purposes and motives of all other men and women, evil must necessarily vanish from the earth. No wrong can long endure in the fullness of light.

The wonder of scientific investigators has always been excited by the fact that God was not known to the great majority of mankind when the civilization of Greece and Rome was at its resplendent height, some two thousand years ago. The arts flourished, and literature as well as philosophy reached a degree of grandeur that has hardly been known since; the Indo-Europeans, hailing from the south of Central Asia, or the north of India, had streamed again and again into the countries where their descendants now rule the civilized world; yet a little band of Hebrews wandering into Egypt and out again through the wilderness, was the only people that knew anything about the Creator; and to-day less than one per cent. of all mankind pretend to have any fixed belief in His existence, and that only through faith, because knowledge renders faith unnecessary. The proof of God's existence is within the reach of all intelligent men and women;

but they cannot discern the infinite with the finite senses.

All ages have had their geniuses, and they have been men and women of crystal minds; for there all genius takes its root. Those who have risen to the plane of supreme greatness have added magnetism to the faculty mentioned; and the most magnificent personages of history have claimed an intimate knowledge of God. The life of a genius has already been referred to; it was but one of ten thousand, all greater than he; and the most searching criticism cannot find dishonesty or self-deception in the life of any of them. The one great conclusion is this: The knowledge of God's existence, of the universe, of destiny, of life and death, and of all things now hidden, is not intended for the uses of the ordinary mind, nor is it attainable through that channel. A higher faculty is indwelling in man. Omniscience, like wisdom, is useless without the power of execution; and omnipotence is summed up in the most kingly of all powers, Universal Magnetism.

THE END.